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By Charles M. Fillmore

Publication Date May 20th, 1930

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ILLUSTRATIONS—SERMONS
HOMILETICS—METHODS OF CHURCH WORK
CHURCH MANAGEMENT

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The Expositor

The Journal of Parish Methods

Can the Church Save the World?

THE REV. G. RAY JORDAN

So often has Ecclesiasticism been a disappointment, and so evidently narrow is it now, that many say they are becoming disillusioned in regard to their hopes that the church will be the instrument used by Christ to save the world.

Certainly we know that the church has often been a real hindrance to Christianity. Even before the coming of the Christian church, organized religion in Judea more than once hindered the progress of ethical Monotheism. The great prophets of the Old Testament offer telling proof. Everybody knows that in the day of Jesus the Jewish church had collapsed, and the ruins obstructed the progress of God's kingdom.

> *"More than once the church has hindered religion and opposed the progress of Christianity. Such names as Francis of Assisi and Savonorola remind us of reformations which were necessary. Luther found the church in the way of Christianity. John Wesley had to carry on his work outside the organization in which he was baptized and confirmed. He found no welcome for the gospel preached with uncompromising devotion to righteousness and with the zeal of a soul on fire. The church was in the way of Wesley. General Booth too, was practically forced out of the organized church."*

But, blind to the truth of history, the Christian church has again and again made the same mistake. More than once the church has hindered religion and opposed the progress of Christianity. Such names as Francis of Assisi and Savonorola remind us of reformations which were necessary. Luther found the church in the way of Christianity. John Wesley had to carry on his work outside the organization in which he was baptized and confirmed. He found no welcome for the gospel preached with uncompromising devotion to righteousness and with the zeal of a soul on fire. The church was in the way of Wesley. General Booth too was practically forced out of the organized church. Others have had similar experiences. Regrettable as the fact may be, there certainly have been times when the church has hindered the cause of Jesus Christ.

We face the question whether the church now is in a position to be used by God for the salvation of the world? One must remember that the church has just one great purpose which justifies its existence — that of offering the salvation of Jesus Christ. The one question to be answered is: Has this organization passed on the real benefits of Christianity?

It is necessary to observe that it is possible for an ecclesiastical organization, as such, to prosper without doing this. And when any organization interprets its own program as a full and final representation of Christianity, then serious injury is done the cause of Christ. But it is also true that such an organization unfits itself to be used by the Spirit of Christ for the salvation of the world. Yet, have not churches been ludicrously bold enough to make just such a claim?

But what is this salvation? The answer to such a question can not be given in a sentence. It is possible, however, to say this: both the individual and society are to be saved from spiritual defeat, mental despair, narrow selfishness, clannish injustice, to an experience of spiritual triumph, of radiant happiness, of complete development of the whole personality, of unselfish

regard for the interests of all — in short — to LIFE, spelled with capital letters.

Can the church be the means of passing this on to mankind? In answer to such a question it is to be noted that, in the nature of the case, competitive attitudes exclude the very highest experience desired. Yet a competitive spirit permeates most churches today, permeates most denominations in their work both at home and abroad. When churches get so jealous about their own personal interest they rival and compete with one another, they cannot offer the salvation of Christ. They do not even have it, themselves.

The labor world insists that the church has become a machine, grinding out its own selfish program while a needy world calls. The labor world is prejudiced. It is blind to much good which the church does; but the facts are not all against it. Certainly the larger interests of mankind are ignored by many groups who worship in fine buildings, where men and women sing, pray, read, and hear expounded the words of Jesus. But they hear and do not. In some of these, consciences are stultified and deadened. For an ecclesiastical organization can make its members have a sense of duty discharged when only some local matter of little importance is attended to, while the wider interests of mankind are ignored.

We know that most churches have refused to take seriously the staggering importance of the question of war. There has been a selfish reason for this. The church has been too eager not to antagonize financially and politically strong leaders. Yet either we will have war or Christianity. The two are diametrically opposed. If Christ can save the world, force can not. His is not a salvation of force. Yet the church refuses to face fairly, squarely, the most serious question before it at this hour.

The trouble with the church is that it is trying to save itself. So long as the church tries to save itself, the church can not save the world. Jesus had to choose between saving himself and saving mankind. He choose the latter course. If the church is used by his spirit today, the church must make the same kind of decision.

When machinery gets in the way of progress, when mechanics are placed above spiritual results in the scale of importance, when local interests crowd out matters of world-wide significance, when intense loyalty to the causes of some particular group develops unchristian attitudes, then the church is incapacitated to be used by Christ for the salvation of the world.

Will the world be saved? The answer may be given in another question: Is there a God such as Jesus asserted there is? . . . But will the church be God's means of saving the world? If — and only on this condition — if the church gives the Spirit of Christ right of way.

The past religious and spiritual success of the church has been possible because there have been times when, in a marked way, the Spirit of Christ was given control. Indeed, the world is in as healthy a state as it is today because of the unselfish service churches have rendered. To disparage what has been done even by ecclesiasticism itself would necessitate closing one's eyes to unmeasured good. Those who have received these benefits would be ungrateful not to acknowledge happily all of them.

But the changed social conditions of the present make new and more insistent demands. In a manner which has never before been quite so necessary the forces of Christendom must be integrated. That means some churches must be willing to give up or unite their lives for the sake of a wholesome social religious life, not to say for the sake of Christ. Surely the salvation of Christ gives power to the individual by unifying all his personal forces and centering his interests on the highest values. So also does the Spirit of Christ unify society in the same way.

A number of years ago in a village of eight hundred people the writer served one of the "stronger" of five churches. Very close to the town were three other churches. (Of course the incident is only typical of many other towns.) Such a pronounced lack of ecclesiastical unity hinders even the integration of one's personal life. To sing "Blest be the tie that binds our hearts in Christian Love" under such circumstances suggests both humor and pathos; but surely much more the latter.

Of course there is such a thing as unity without uniformity. But a proper sense of unity will lead to the happy solution of many problems at present unsolved on account of ecclesiastical stubbornness.

The world is as near saved — in both the individual and social sense of the term — as it is today because of the church and because of the work of those who have received their inspiration from the church.

(*Continued on page 1156*)

The Watchman

THE REV. MARCUS L. BACH

Behind the Scenes

We had just tiptoed into Convention Hall where the annual Ministers' Retreat was in its first morning's session. The place was crowded and we were compelled to seat ourselves in the farthest tier of chairs in the U-shaped auditorium. We had no programs and for a few moments we endeavored to become climated to the atmosphere of this convocation. On the platform, a bit back from the proscenium, a man was speaking. His words came to us distinctly but, arriving late as we had, we could not immediately get the drift of things. I listened rather attentively for a time until Dr. Scantlin nudged me.

"I no savvy," he whispered with a slight snicker.

"Rather vague," I acquiesced softly.

Mutually agreeing that the speaker — whoever he was — lacked persuasion, my friend scanned the crowd in search of familiar faces. I feigned attention to the address as I presumed most of my colleagues were doing. The man was expostulating on the virtues of patience, burden-bearing, and sufferance. What he said, I felt, was weakened by his manner of presentation. His stage presence was poor indeed; his delivery apparent foible. He seemed to grip the table before him desperately and continued to stare with haunting fixity. He employed no gestures and his voice had in it a strange monotony. What he was asserting about cross-bearing was well enough only that it was a bit shop-worn. "Suffering," he was saying, "is a gateway to knowledge; affliction a portal to deeper understanding. Our virtue is best tested by adversity."

"Not bad," I whispered to Dr. Scantlin.

"Not so good," he returned. "That's the trouble with these meetings, they start them off with poor timber. Who is the fellow?"

"I have no idea. Wish we had brought our programs."

"How did you sleep last night?" my friend asked softly.

"Pretty well." I shielded my words with the back of my hand. "We were lucky to get those rooms. Quite a crowd here —"

We passed a few remarks back and forth, paying little or no attention to the speaker. We felt justified in our discourtesy, when suddenly I felt a hand on my shoulder. There was a compelling and distressing sensation about it. Even before I glanced around there was something arresting about that touch. It shook me lightly, but with forced tenderness. Slowly I turned my head. As I did so I was confronted by the piercing eyes of The Watchman! I recognized him instantly although we had met only once before in a distant city. It was the same man, his eager soul dominant in every feature, his eyes portraying what he might have wished to keep in the recesses of his mind. There was mild accusation in his eyes—I sensed it instantly and cringed. I do not know whether he recognized me or not, all he did was to lean towards me and whisper five amazing words.

"Brother," he said, "*the man is blind!*"

That was all. He motioned toward the platform and nodded his head.

The man is blind! My startled eyes burned into the person on the platform for a moment then I hung my head. I felt too insidious and small to so much as glance at Scantlin. Surely he had heard the well-tempered vindication and was partner to my disgrace! I desired nothing more than to steal away and give vent to my humiliation in some isolated spot. My audacity of a moment ago was repellent to every fibre of my being! I felt odius to myself and those about me!

The man is blind! The words thundered within me to the excited beating of my heart. And all the time the voice of the speaker fell upon my ears, ever before my eyes I saw the graven visage of The Watchman! Why in the world had I been so invidious and hypercritical? Why so caviling and censorious? The man is blind! And I said in my heart, "Forgive me, Lord!" That is why he gripped the table so! That is why he was motionless and honestly dispassionate! That is why the entire assembly was attentive and impressed. "Suffering is a gateway . . . affliction a portal to deeper understanding!" God, but I had sinned in judging this man! Why hadn't I waited and watched with tolerant eyes of sympathy? I, a disciple of the Christ! I, a minister! Had I but dreamed of the background that lay behind the man . . . Days of suffering, worry, agony, prayers . . . ! Perhaps a cry to the eternal heavens and then fog,

clouds, darkness . . . night! No more of nature's scenes for him, no more familiar faces! No more the printed page, the rising sun, the smiling lips, no more for him . . . only night, always night! "Great God," I whispered with my fists clenched and my lips pressed hard to keep from crying aloud, "make me tolerant!" Help me never to judge again. Every man has secret sorrows, secret trials, secret woes, which I cannot see. Make me sympathetic, kind, understanding . . ."

Our speaker had concluded. A hush fell upon that great assembly, a long silence fraught with tears and prayer. A little boy leaped to the platform and led the man away. A thousand ministers of God bowed their heads.

I was not ashamed of my tears now! No, I was proud of them! My spirit was broken and my whole being contrite. I turned to The Watchman and penitently extended my hand. He gripped it tightly. For a moment he looked at me.

"We can come to an understanding of our fellowmen," he whispered, "only as we look behind the scenes."

Barker—?—Preacher

THE REV. HAROLD H. NILES

Ought the church to be nothing more than a propaganda station and the minister just a man who boosts for everything?

Reflecting upon the various appeals which pass across my desk on their way to the waste-basket I wonder just what some people's conception of the church can be. Has the minister in their estimation become nothing more than a salesman, an advertiser, a booster, a barker?

Do those committees which request the ministers to preach some special sermon, ushering in some special week realize that a minister is a care-taker of souls, a preacher with a message for hungering mankind? Or do they consider him to be but a sort of glorified advertising medium?

In a way I suppose that the minister himself is largely to blame for the avalanche of appeals, which, if they were responded to, would snow under the message of the Master. Look back to the time when we first realized how our congregations were diminishing. With the development of the bicycle and later the electric cars, people were whirled away into the country some ten or fifteen miles for Sunday outings. Later the automobile hustled more of them still farther. With the decreasing interest in the church before us, we studied ways and means of bringing the people back. We enticed, we scolded, we pleaded, we advertised.

Outsiders took up the battle for us and advised us to preach practical sermons. Thoreau's idea of "one world at a time," took possession of us and we preached excellent little essays about the life that now is. We read newspaper editorials, we devoured magazine articles and gave the people who did come on Sunday a rehash of the week's outstanding events. We gained the reputation of being interested in the here and now.

Then came the war and we turned our pulpits into broadcasting stations for the dissemination of patriotic appeals. Meatless and wheatless and heatless Sundays were observed. We helped to win the war.

Then all kinds of organizations, realizing how effective pulpit publicity was in prosecuting the war, submerged us with propaganda. We began to receive appeals to observe each Sunday in some special way. We were given ideas and suggestions for preaching sermons on "Humane Sunday" and "Paint-up and Clean-up Week," and "Fire Prevention," and many others.

It is my impression, gained from the mail which I received, that all of the fifty-two weeks of the year are now devoted to movements and enterprises. And for almost everyone of them the ministers are asked to serve as lead-off men, ushering in the week.

Usually the Saturday papers carry a story to the effect that the clergy of the city will devote the Sunday sermon to the cause to which the coming week is dedicated.

Do these self-appointed boosters understand the function of the church or do they consider it to be nothing more than the barker's stand, where the minister attracts attention to the marvellous wonders about to be witnessed? Do they realize the people come to church for spiritual food and not for "Safety-week" or "Paint-up and Clean-up Week" pap? Weak, mental nourishment

should not be on the bill-of-fare of those commissioned to feed the Master's sheep!

I am tired of it all. Appeal after appeal comes to use the precious hour on Sunday in the interest of causes and campaigns. Of course I can continue to carry out my policy of turning a deaf ear to all of these requests. But how am I going to prevent the publishing in the papers of the announcement that the ministers are going to forget their high calling on Sunday and turn the hour over to things of small concern?

There is no doubt that several of these movements are worth-while. But, even so, the minister deals with greater things. His task is to center attention upon the things that matter most. There is the danger that the message of the Master will be crowded out.

Of course the minister is interested in the here and now; of course he is concerned about the practical, everyday affairs of life. But above and beyond these there is the life of the spirit, there are the vital questions which men and women expect the minister to answer: "Why are we here?" "Whence did we come?" "Whither are we going?" More than men and women need to be reminded that a green light means to "Go!" and a red light means to "Stop!" do they need to be reminded of the eternal truths and the rules of life. More than they need to be counselled to drive carefully do they need to be inspired to live justly, to love mercy and to walk humbly with God.

As for me, I would rather be a preacher dealing with these high themes of life than a sort of glorified advertiser ushering in a special week!

The Volunteer Choir

THE REV. W. R. SIEGART

Our congregation is not large and our town is a small one within the commuting area of New York City, yet we have one of the finest volunteer choirs to be found anywhere. Our director and our organist are each paid $200 annually. The only other financial expense attached to the choir is that for music. We are often asked "how it is done?"

The prime requisite in building up a volunteer choir is the director. I have tried both male and female and prefer the male director. He should be a man who knows and appreciates good church jusic. He should strive for the spirit of worship required in a church service. Professional musicians rarely fill the bill because of a peculiar temperament which is difficult to control. The director should also be interested in his work and love it. He should be able to handle people and obtain from them their best efforts. He should be able to conduct with confidence and in turn should inspire confidence in his singers. He should be able to dispense solo parts with diplomacy, while maintaining a good standard regarding solo singers.

Our director is in the rubber business during the week and his recreation is the choir, which he enjoys intensely. He has been singing in choirs for many years. Often when the choir has had an extra good rehearsal he will personally send for the refreshments. When an oratorio or contata is sung he sees that the ladies have flowers. Needless to say these personal touches by the director add much to the morale of the choir.

The director never stands in front of the choir during church services. Our choir pews are arranged on both sides of the chancel. The director can see the organist. The organist, tenors and sopranos watch the director and he directs with a minimum of motion, it being barely seen by anyone except the choir. The contraltos and basses take their cue from the soprano soloist, who gets it from the director. The director is a bass and sings with them. This scheme affords directing power without distracting the attention of the congregation from the music to the antics of a director.

The next requisite is a capable organist. He must be able to work in harmony with the director. Occasionally one finds an organist who is also choir director but we have found it wise to separate the two functions. The two must work in harmony but in matters of vocal music the director's voice must decide. The organist must also know and appreciate good church music and be able to add certain organ touches to the service which will enhance its value. The organist must understand that for

which the director and choir are working and render them every assistance.

Our organist is the proprietor of a department store during the week, but never fails to be on hand for rehearsals and services and he and the director work well together.

The pastor probably comes next in order in the development of a good volunteer choir. Perhaps he should come first, but no matter how well the pastor may work with the choir, if he does not have an able director, the choir will lack control, cohesion and morale.

The pastor should know something about music and its value to the service. He should lend his choir every support. He should consult with his director and organist regarding music for the church services and if he knows enough about church music to advise on selections, he is much better equipped.

I always attend the rehearsals of the choir and usually sing with them. I pick out the hymns for the services myself. If the pastor knows anything about music he can usually do this better than a director. Once I had a directoress who used Federal St. and Duke St. so much for processionals and recessionals that it became a great joke.

I attend the social functions of the choir and even go swimming with them after church on Sunday evenings during the summer, if the mood so strikes them. Perhaps some pastors will throw up their hands at this, but on a hot Sunday evening after a service, a cool dip in a near-by lake feels good. I never fail to speak well of the choir and to encourage them in their work. In my pastoral visitations I keep a lookout for promising material.

Our choir is comprised of four tenors, nine sopranos, four contraltos and six basses, a total of twenty-three. In addition a soprano and contralto are on leave of absence because of motherhood. Of this number one tenor is trained and two are in training; two sopranos are trained and two are under training; two basses are trained, including the director. Our most difficult voice to fill is the contralto. Nevertheless our contraltos are very capable and are able to sing solo parts except when these parts are very difficult, then they are usually given to a mezzo-soprano or a bass.

We have certain rules which we rigidly follow and we believe they are necessary in the building up of the choir.

The first rule is that all members must be able to read music, must have a fair voice, which will blend with the choir, and must be capable of accepting teaching and directing. We refuse many singers which other churches would be glad to get because they either cannot read music or have voices which do not blend well with the choir. This standard, once set, must be rigidly maintained.

Our second choir rule is that our standard of music will be high. We sing only the best of church music. The standard oratorios and cantatas are sung at appropriate times during the year. All anthems are individually selected and our file contains nothing but the best. Our director does the selecting, but the pastor consults with him regarding music appropriate to each service.

We are often asked why we have so many trained singers in the choir, singing without material compensation, when they could obtain compensation elsewhere. The reason is not comprehended in a single statement, but it lies chiefly in the type of music we sing, the director and the morale of the choir. No good singer wants to waste his voice on inconsequential music. Our singers sing for the joy of it and their love for the church; and the music being what it is, they feel their time well spent.

Voice teachers have sent pupils to our choir for the training it gives them. We maintain a high standard and stick to it though criticism assail on every side. Too much cannot be said regarding sticking to a standard even if it means hurt feelings and the loss of some members. What is lost in quantity will be made up in quality; it being some times necessary to dispense with some of the choir before progress can be made.

We do not seek unmarried members for the choir, although we have some. It is our experience that married members are more reliable and reliability must be considered. A choir member who misses rehearsals or services has only decorative value.

A spirit of reverence and a knowledge of what they are singing for, will greatly enhance the value of a choir to a congregation, and also the morale of the choir.

Processionals and recessionals by the choir at every service do much to increase the morale of the choir and they add to the spirit of worship. A choir walking in during the prelude and taking their seats, jars the congregation and gives opportunity for talking among the members. A stately processional and recessional opens and ends the service with reverence.

Of course the choir is robed. That adds to

(Continued on page 1154)

EDITORIAL

It Is to Laugh

WILL HAYS, Ex-governor Milliken, and sundry other lesser lights of Krieg hue if not brilliancy, have finally succeeded in doing what they have long promised they would do.

They have been cleaning up the movies. Faces scrubbed to the shining, even ears and necks soaped, these same movies are about to come forth to make their Little-Lord-Fontleroyan bows upon some twenty-two thousand movie screens throughout the country, and to promise, the while some back-stage hand keeps in proper adjustment the insecure halos, that they are going to be *good*. Oh, very, very good! In fact we detect a nasal, ventriloquistic tone as they voice their promise to be so good as to merit place in our Sunday schools and churches.

By the simple expedient of raising the moral and ethical standards of the movie producers to the high level honored by Hays and Milliken is the refreshment of countenance to place the movies in the sphere in which others of "clean hand and pure heart" live and move and have their being.

Quite appropriately this "Confidential-until-morning-of-release" burst of welcome news is marked "Release Tuesday Morning April 1, 1930." Ever have I enjoyed the humor of human ways, played upon by the nimble fingers of a jovial Fate.

After the release notice there follows an enlightening code of tenets, the verbal sapolio and lye to be loosed in the laving, which we will consider, by way of its cleansing power. Regardless of how immaculate the little Fontleroy may appear externally, the self-styled laundrying appears to me as a disastrous threatening of the family guest-towels. But then boys will be boys.

There seems to be some uncertainty on the part of the launderers as to just what seemed to necessitate the bath, one of those "once-in-a-life-time-whether-one-need-it-or-not" baths. In the opening paragraph, we read: "Sound, which revolutionized the art of the screen, has brought about the formation of a new code by the motion picture industry." Then turn one little page and hear this appeal for the type of patronage sought, "The adoption of the code marks the greatest step . . . to the end that . . . the theatrical screen shall conform . . . to the wholesome instincts of life." All the while we have felt that our protests, silent and voiced, against filthy movies and the withholding of our financial support had something to do with Hays' desire to clean up the movies. Certainly Mr. Milliken, personally, told me that "your protest and my protest against improper films would do more to clean them up than anything else." Maybe Ex-governor Milliken forgot who had final say. Anyway the movies are to be purified, washed and combed and made to appear like proper well-reared children should.

Says the code in its provisions:

1. "It is provided that acts of murder . . . shall be presented only in such way as will not inspire imitation."

Rank presumption on the part of the Movies, to say nothing of murder being a matter of inspiration. This is the first time the Movies have appeared to me to be hogging the market on the Devil's stock. Even he is entitled to his due.

2. "That the use of liquor in the American home shall be restricted to the actual requirements of the characterization or plot."

Nothing unusual about that. That stuff is ten years old, and there has been a law against it for that period of time. The first towel is a mess. Bring on a second.

3. "That crimes against law shall never be presented in such a way as to throw sympathy with the crime as against law and justice."

4. "That Law, natural or human shall not be ridiculed."

There appears even to one of dimmed vision, an overlapping of sentiment here in these last 3 struggling tenets of a struggling code. Permitting the use of liquor, in picture, a law

violation in fact, sort of softens the sting for the picture producer in tenet 1. Number 3 permits crime against law, under certain circumstances, and tenet number 4 permits the pictured rape of laws both natural and human provided it is not a ridiculing rape. The second towel is utterly ruined. Rush up the third.

5. "That adultery shall not be explicitly treated or justified."

Webster defines the word *explicit*, "clearly developed, with all its elements shown." On the purified basis adultery is permissible provided not ALL its entertaining elements be thrown on the screen. That soils two more towels. Towel number six coming up!

6. "That scenes of passion shall not be introduced when not essential to the plot."

Imagine that! Passion is ever bad enough even when properly introduced by reputable film stars. However, from henceforth on, when essential to the plot, the proper theater goer must forgo the formality of an introduction and accept passion as an essential to the plot he is witnessing in its picturization.

7. "Pointed profanity is forbidden."

There is profanity and profanity, of course, and naturally we of the more quiet ways of life may be exposing our ignorance, yet we are constrained to ask some of the enlightened movie gentlemen to define pointed profanity. In our crass simplicity we have imagined all profanity to be pointless.

8. "Dances which emphasize indecent movements are to be regarded as obscene."

Here we have been a long jump ahead of the movie world, all these years. All these years we have been protesting that dances which emphasize indecency are regarded as obscene, and now Hays and Milliken would steal our thunder to boast about their ethical and moral observations and conclusions. Bring on towel number seven!

9. "Such subjects as hangings or electrocutions, third degree methods, brutality, apparent cruelty to children or animals, must be treated within the careful limits of good taste."

Send the chief laundress in. I want to ask her just what is considered good taste in matters such as executions, brutality, and cruelty. What? No more towels?

10. "That ministers of religion in their character of ministers of religion SHOULD not be used as comic characters or villians."

Aside from the merest suggestion of redundancy here, there is a laxity about that word should, which like all the rest, is the most obvious evasion. It is neither here nor there, any more than the phraser of the code appears to be all here or all there. Certainly it would be disastrous to the movies to deprive those so inclined of what is termed in the profession the unbeautiful "belly-laugh" which is his heritage when the ministry is played upon by the deft, unscrupulous fingers of the same movie*ites* who turn to the minister to perform their divers and sundry marriages and funerals. But depend upon it, Hays and Milliken know what they are doing and the *financial why* back of it. Depend also upon them to leave sufficient leeway to retain whatsoever they will of those very things against which the hand of the decent citizen has long been raised.

It is absolutely incredible that either Hays or Milliken can be blind to the ineffectual blah and insipid verbosity they would foist upon a long-bearing public, church public, in fact, as indicative of a sincere and honest attempt to put movies upon a clean platform. Until greater evidence of honesty and frank dealings in such an attempted clean-up is produced, *The Expositor* is convinced that Church folk remain cleaner and sweeter by staying away from the "cleansed" movies which after all is said and done, still, officially, by code adopted, permit scenes showing murder, drunkenness, adultery, passion, profanity, improper dances, and all the devilish ilk.

Until such time as Movies are cleaned, and it will hardly come under the hand of Hays or Milliken, Church folk do well to turn their attention to the countless films and film libraries handling the small 16 mm. film and such standard sized film as is clean by the laws of Moses rather than Hays and Milliken.

An Open Letter

Dear Expositor:

Please renew subscription. I enjoy every number, with the exception of the pictures of some of your contributors. If they were anything to look at it might be different. Give us the articles and let our imagination draw our own pictures.

Sincerely,

_____

Dear brother _____:

Thanks for the renewal. Don't judge the pictures too harshly. Half-tones are not all they might be, especially when we had such poor original material to work upon. We can't be too hasty in holding the contributors at fault, poor fellows, for they themselves had little to say about the lines going to make up their facial contours. The meager fare of the Manse larder might be responsible for a lean and hungry look. Various missionary and sewing circles may have resulted disasterously to hirsute adornment. The wrinkled brow and careworn eye have been known to follow shortly after the regular monthly meeting of the Board of Deacons and the general unkempt appearance is due to the sole fact that their programs are so full that it permits small time to be spent in the local beauty parlor.

In his address on "Joseph Parker," Frederick W. Norwood says:

"To those whose *spirits* are not *attuned* a face may be a mask, and words a screen; perhaps when souls share the same experience they may know each other by some subtler intuition. I know not, but at least such communion as he and I have had has been behind the pulpit rather than beyond it. We have our own secrets, only part of which we have told from the resounding rostrum. Each man's real history is a close secret. Maybe it is not even his own; it is God's. His fellows only judge externally, by effects; the man at least knows causes as they never can. He looks into the pit from which he was quarried as they cannot look."

Specifically, Mr. Foster has been so busy building beauty into churches that he hasn't had time to go to the town photographer since his picture was made to bet set artistically in the graduation group picture of the class of 1895.

Dr. McLaughlin has fed well on farm fare as can be seen in his picture. The first photographs he sent showed him with a felt hat covering that brain box he has. We finally secured a photograph of him, sans hat, and had his forelock touched out, for we want you to know that what he writes of country church work, comes from a head of sound proportion.

Dr. Robertson is another who has had to push his head right up through his hair. Still he smiles. From my own limited knowledge of his subject, I should say that anyone who knows as much about N.T. Greek and still has time to smile, merits having his picture in *The Expositor* hall of fame.

Another well-fed admirer of the linguistic field of theology is my own former pastor and later seminary professor. His ability in the Hebrew class room is no less than his photograph would indicate it to be in the family dining room. Incidently, while he would object to this publicizing of a secret he and I have had since his picture came, Prof. Roth's picture was considered worthy of place in the "World's Greatest Newspaper," the Chicago Tribune, and while we are not looking to the Tribune or any other sheet for directions or suggestions, the fact that the Trib considered this picture worthwhile from sundry points of view, is highly complimentary to *The Expositor* choice, even though they had him first. Prof. Roth, to my knowledge, is sincere in his sweet humility and gentleness. He never claimed the masculine beauty of Apollo, for obvious reasons.

Yet after all, there is beauty and beauty. Facial beauty is not what we seek first in our contributors. We are not publishing a man's fashion plate. Beauty of spirit, beauty of life, beauty of viewpoint, beauty of fellowship marks the man and is worth in a minute more than all the mere facial beauty of an age.

The eagerness with which these several contributors sent their pictures in to be used in *The Expositor*, would indicate to me, a certain personal interest in that use and after

having used them thus long it would be most embarrassing for me to remove them from the magazine and be compelled to reply to the letters of distress they would send by saying that their particular type of facial contour was disturbing to *Expositor* readers.

If your imagination is able to "draw your own pictures" without the assistance of the photographs, it must suffice to do a bit of artistic retouching to the pictures as presented and permit your mind to be carried over from the purely physical externalities, which are of little consequence outside of the confines of blood relationships, into the sphere of abiding and blessed beauty of the truths with which they are concerned.

We frequently make more of the looks of things and folks than is justified. Neither you nor I would travel far if looks, physical looks, were our passport. Get deeper into the realities of life than faces for it is only in the deep underflow where the majestic currents of worth in man or movement abide. Stagnation pollutes the surface.

Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT

William E. Foster, Architect

CHURCH SUPPERS

It is written, that at the installation of George Neville (1464-1476) at York Minster, in England, a feast was provided to regale the assembled throng. The feast is famous in the annals of gastronomy. The list of provisions, including among other things 330 tuns of beer, 104 tuns of wine, 80 fat oxen, 1,004 sheep, 3,000 geese, 100 peafowls, 4,000 woodcocks, eight seals and four porpoises, will be found in Godwins "DePraesulibus Angliae." The meeting must have been well attended. No mention is made of the manner in which the food was cooked and served, so we will have to rely upon our imaginations for these details. It is safe to say, however, that the methods of preparing food used in the household kitchens of that time, had to be greatly modified and expanded.

We no longer indulge in church dinners of such magnificent proportions, but we do have frequent dinners at which several hundred people are fed quickly and served daintily. The success of these fellowship dinners is vital to the work of the church and it can hardly be denied that the quality and temperature of the food, especially the coffee, which in our time has supplemented beer and wine at such gatherings, has considerable bearing upon the attendance and upon the receptive mood of the people. Any after-dinner speaker can attest to the truth of this statement.

To serve properly even one hundred people is a task of no mean proportion. From time immemorial this task has fallen to the women, so they are naturally more interested in the kitchens and kitchen equipment than the men, who are generally anxious to avoid any work or responsibility in the matter. In many churches women are not only expected to do the work connected with church meals but are also expected to pay for the equipment. In a recent large church building, designed by the writer, the women pledged themselves to pay for several thousand dollars worth of equipment, which they promptly proceeded to do by a series of successful family night suppers. Does not this seem like driving a free horse to death? Would not the church as a whole benefit if the kitchen equipment was paid for out of the general building fund? Should not the men provide equipment that will as far as possible lighten the work of the women?

There is an unfortunate impression that the church kitchen is an enlarged home kitchen and that experience gained in the latter fits a woman, without necessity for further training, for work in the former. This is only true in the case of very small church kitchens. The large church kitchen has a problem similar to that of a restaurant, which is really a problem of manufacturing and selling food of good quality at low cost. The kitchen in a hotel or restaurant is planned with the utmost care in order to save labor, or reduce the amount of help required, both for the preparation and serving of the food and to improve the quality of the food. The idea is to cut down cost and to improve quality. Much special equip-

ment has been designed for this purpose, most of which is entirely unknown to the home kitchen.

No experienced restaurant owner would think of planning a new kitchen layout without consulting experts on the subject. It is far more important that the church building committee should avail themselves of such advice, for to them large scale food preparation, is at best a poorly understudied subject. Fortunately, most of the manufacturers of restaurant equipment will gladly study kitchen problems and make suggestions as to equipment and arrangement and will instruct ladies in the use of the kitchen when completed. This service is given without cost or obligation to any church that is planning a new kitchen.

The accompanying article written by Robert G. Cummer, Equipment Engineer, Cleveland Range, an expert in this line, who has assisted the writer with many kitchen layouts, brings out many points that should be of interest to kitchen committees.

The Church Kitchen

Robert G. Cummer.

When the time comes to write about a subject that is so familiar and has been a part of one's daily contact over a period of years, we are at a loss just where to begin.

In planning the present-day church, there is more consideration being given to the modern kitchen than ever before. This is, no doubt, on account of the social trend of the church, and also the evolution to the modern mechanical age in which we live.

There was a time not so very long ago, when a church kitchen constituted a small dark dingy room tucked away somewhere between the furnace room and the Sunday school auditorium. It was considered fully equipped with an antiquated range, a sink, and possibly a coffee urn, and now looking back, it is to wonder how it was possible to get any food at all, much less good food, prepared on such inadequate equipment. But we must remember the long hours the women of the church labored to prepare that meal, and many times supplemented dishes prepared in their own homes.

The present-day social demands of women are such that they do not have the time nor the inclination to labor as our mothers did, and the church kitchen has had to be modernized along with our church building. The room now is large, well ventilated, and has plenty of light. The old range has given way to a modern, efficient and economical one, supplemented with bake oven and possibly a steam cooker for vegetables, etc. The single sink has been divided into several for various requirements, which are made of heavy metal, usually monel or stainless steel.

The dish washing sink is seldom seen, as the electric dish washer has taken its place, and delivers the china, glass and silver cleaned and sterilized, in a way that was never possible in the old tiny, inadequate church kitchen.

The preparation of the vegetables has ceased to be a drudgery, as the peeling machine has taken the place of the groups of women who labored over their dish pans and peelings.

The dishes are no longer placed in inconvenient and inaccessible cupboards, but are stored in large metal warmers and are ready to be warmed, without handling, by merely turning on gas or steam.

The task of mashing the vegetables, or beating salad dressing, whipping cream, grinding meat, crumbling bread and chopping vegetables, has no horrors, in the well-equipped kitchen, as a compact kitchen machine does all of these in one-tenth of the time, and better by far than the old *hand* method.

The urn has grown in proportion, and is now a battery ready to deliver a few gallons of coffee, or many gallons, as the occasion may require.

The steam table, a thing unknown in the old church kitchen, is another big help, as the entire meal does not have to be timed to finish simultaneously, but holds the food in a hot palatable condition and allows a more leisurely preparation to the final time of serving.

Having all these modern pieces of equipment does not make a kitchen handy and workable, but the grouping of them in their relation to one another, much after the modern factory. Then do the labor-saving devices work to their full efficiency, and in this planning the architect often calls upon the kitchen equipment expert to help him lay out the kitchen. His suggestions are usually the result of many years of experience in the kitchen equipment field.

Often the architect must prepare the preliminary kitchen scheme, in order that the contractors may be able to bid intelligently for the connecting-up of the kitchen equipment to water, waste and electrical lines, ventilating ducts, etc., and to avoid the bane of all building enterprises, the inevitable "extra."

In grouping the various pieces of equipment, the progression of the food must be considered, so as to eliminate as far as possible crossing the lines of preparation. As an illustration, in the preparation of mashed potatoes, the raw potatoes are first brought from the store room and put in the peeler. From there they go to the sink for washing, and then to the range or steam cooker. After the cooking or steaming process, they are transferred to the mixing machine to be mashed,and when ready for serving, they are placed in containers, in the steam table. This involves five operations, which ought to be along a progressive

line. The preparation of each article of food has to be planned with the same reasoning, as these arrangements minimize to a large degree, confusion and the possibility of accidents.

The use of stainless steel and monel metal is now becoming quite popular as a lasting material, for the newer church buildings are put up to last and meet the requirements for many years to come. More permanent equipment is being very favorably considered, and equipment made of these metals, although more expensive in first cost, is cheap in

Views of the Church of the Savior—Wm. E. Foster, Architect. This view shows the range and bake oven in the background with table in front. The food warmer is shown near the center and two additional warmers with hot tops are shown to the right towards the serving windows.

consideration of its long life and fine appearance.

In the preliminary planning of the kitchen, it is well for the architect to keep the final arrangement and requirements in mind, and provide service outlets accordingly, for taking care of this equipment. For while the building is under construction, the cost of making provisions for such outlets is very small, as the contractor figures the cost in the bare additional pipe, fittings and labor and there is no tearing out or patching-up work which is very costly in our modern buildings of brick, cement and steel.

These first tentative schemes are many times misinterpreted by the kitchen equipment committee as being final, and instead of helping the architect to arrive at an ultimate conclusion, have the opposite effect, in a destructive criticism of his plan. This is to be regretted, but let us say in defense of the architect, that it is often impossible to get the various committees on the entire church to arrive at a definite requirement, as they are all more or less inclined to procrastinate, and as the actual work in the kitchen does not take place until near the end of the building program, the equipping of the kitchen seems a long way in the future. They fail to realize, that at least a preliminary arrangement and some knowledge of the requirements is necessary, in order to prepare places to receive all the kitchen equipment.

The only practical experience that many women who serve on kitchen committees have had, has been in their own home, or in the older type of church kitchen. For this reason they should depend a great deal on the advice offered them by both their architect and the kitchen equipment expert.

Working with a small committee which has practical knowledge, it is possible to set up a scheme for the new kitchen, which will result in more than a hodge-podge of many pieces of equipment. It requires the experience not only of the architect and committee, but the experience of some one who has has many similar problems — the kitchen equipment expert. Most all equipment houses have an engineering department which prepares layouts free of charge, under the direction of their expert.

How the food shall be served to the table, enters into the arrangement — whether it will be served on large platters and serving dishes and passed to the table, or whether the timid man will be given a "break," and the plates prepared in the kitchen, either from the steam tables, or using the banquetier service as shown in the illustration. By this latter method the food is prepared on the plate in the kitchen, in a leisurely manner, and stored in the warmers with "Banquetier" rings until the guests are seated, at which time the stacks of prepared plates are passed to waiters who distribute them at the places. By this method three to four hundred people can be served in less than ten minutes with hot palatable food.

This view shows the dish washing machine and table in the alcove with the glass and silver sink in the center. The coffee urns are to the left adjacent to the serving windows. To the right just past the refrigerator is the steam cooker and in the extreme right-hand corner is the peeling machine.

The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

Director of Country Church Department
Presbyterian Church in U. S. A.

A New Field in the Old Parish

Some country and town ministers who are discouraged and want to move may be able to discover a new field in the old parish. This may be accomplished by means of a survey. In most cases this will prove true if the survey is extended beyond where the town ends and for some miles into the countryside.

In addition to being the pastor of a country church, I was for over twenty years a member of a Home Mission Committee. Our Committee had the care of many churches in the country and small towns. Before appropriating aid, it was our policy to discover whether there was real opportunity for service, that was not being met by some other church. For instance, we had a church in a small town where there were two churches of other denominations. We were aiding this work with a subsidy and serving it with a non-resident minister who visited the field twice a month. We decided to withdraw altogether or put a resident minister for all of his time in the town to serve the village and the surrounding rural area. We secured a ministerial student to make a complete survey. In one month he had visited every home, listed each individual in the parish according to church and social grouping. He found the Methodist Church doing a good work, serving the people who had the most money and the greatest social ambitions; and the United Brethren Church serving in a fine way the poorer people. But his survey revealed a large number of persons in the middle class not members of any church that could not be successfully reached by either of the functioning churches. We had a considerable number of the members of our church in this class. The analysis of the situation showed that there was a great need for a work to be done, provided there could be secured the right kind of a resident pastor. The results have proved that the diagnosis was correct.

We had another field in which the two previous ministers were very much discouraged and reported that there was no promise or opportunity for usefulness. We considered withdrawing from the field, but decided to send the same student mentioned above to make the survey. He went into all the homes, was able not only to give to us exact information but in three months time by personal work and preaching, brought fifty-three persons into the church by profession. The former pastor did not seem to know that these unreached people were in the parish.

Just a little over a year ago I visited a country church that was very much discouraged. It had reason to be. It was torn by internal dissensions. It was so near a city, reached by good roads, that its young people were going there for social and religious privileges. The church called a young man who was just graduating. He was one of the best man of his class in the theological seminary. He refused a salary of $3600 to take this country field for $2000. Having had the Country Church Courses, he felt a call of God to this kind of work.

Henry W. McLaughlin, D.D.

One of the first things this young minister did after he arrived on the field was to enlist his congregation in discovering the opportunities of the parish. He got fifty select people together for three evenings. They spent these evenings in prayer, conference and instruction, after which they went out two and two having divided the field into twenty-five districts. The visitors used the blanks which we are suggesting and which may be secured by writing to the Town and Country Church Department, Care *The Expositor*, 815 Caxton Building, Cleveland, Ohio, at 10 cents a pad or $1.00 for one dozen. The survey blanks are put up in pads of fifteen in an envelope on the front of which are instructions for making the canvass and on the back are blanks for making a report for each district. Three hundred and twenty-five homes were visited. Over 1200 people by name and location according to age, church preference, membership, etc., were listed. The visitors discovered 205 persons over ten years of age who were not members of any church, and 535 not attending any Sunday school. The canvassers were so enthusiastic that they decided to make a second visit to all of the homes where there were persons not members of the Sunday school, to give them a personal invitation to be present on rally day.

The congregation was so impressed with its opportunities for service that it unanimously voted to erect a $15,000 Sunday school building. They had nothing but the old four-walled brick church. Note the word "unanimous." For years they had not been able to agree on any policy. The young minister has been in the field a year the latter part of May. He writes under date of April 1, that they have raised the money and expect to complete the Sunday school building by April 15.

This survey may be made by an individual as in the case of the student; by a congregation as in the case of the Sugaw Creek Church near Charlotte, North Carolina, just cited; or it can be made by the churches of different denominations uniting; or it can be made by a whole committee under the direction of the county ministers' association.

It is very important that the results of the canvass be conserved. A large map should be made, as was done by the Rev. L. P. Burney, pastor of Sugaw Creek Church. The denominational complexity of each family may be indicated by using colored-headed pins. One country minister has used blue-headed pins for the members of his own church and red-headed pins for every prospect. The aim is to turn the red-headed pins into blue-headed pins by reaching these people for Christ and membership in his Church.

The survey will reveal to the pastor and his congregation their task. It furnishes definite information about the material on which the church is to work and the same information about the material with which it is to work. Sometimes the members of a church hesitate to give to the local program because they feel there is nothing to be done in the area of the parish. A survey is an eye-opener. Mr. Burney secured his Sunday-school equipment not by advocating it but by giving his people an opportunity to discover for themselves the need for it.

In the next issue of *The Expositor* we expect to discuss the program for a town or country church.

Expositions

Archibald Thomas Robertson
Scholar, Author, Teacher, Lecturer

Answers to Questions

PROFESSOR A. T. ROBERTSON, Litt. D.

"We are taught that agapao *is that love which is of God (1 John 4:8, etc.) and that it is an imparted ability to the believer: that we can only love* (agapao) *in the measure that we permit the grace of God to work in us.*

On the other hand, phileo *is the human quality of love, and always refers to that natural ability of man which might better, perhaps, be described as affection, or fondness. In view of this how do we explain* phileo *in John 5:20 and Rev. 3:19;* agape *in Matt. 21:12, etc.?*

Harold A. Eaton,
Ravenswood Baptist Church,
Chicago, Illinois."

As a matter of fact there is no absolutely uniform distinction between *agapao* and *phileo* in the New Testament as is clearly shown in Moffatt's most interesting new book, *Love in the New Testament*. There is a difference in etymology. *Agapao* is apparently kin to *agamai* and means affectionate regard, founded on admiration. It is common in Plato and is like the Latin *diligo*. *Phileo* is from *philos* friendly and so means to be friendly to one, a love prompted more by emotion like the Latin *amo*. *Agapao* is more the love from choice while *phileo* is love from emotion and friendship. *Agapao* is never used of sexual love save in some late writers, but always *erao*. In general *agapao* is used of God's love as in John 3:16, but we find *phileo* employed in John 16:27 both of the Father's love for the disciples and their love for Jesus. So in John 11:3 *phileo* occurs of the love of Jesus for Lazarus while in verse 5 *agapao* is used of the love of Jesus for Martha and her sister and Lazarus. As proof that John did not always make a point of the distinction between the two verbs note that in 20:2 "the disciple whom Jesus loved" we have *phileo* while for the same idea in 21:20 we find *agapao*. It is not strange therefore to find *phileo* used in John 5:20 of the Father's love for the Son and in Rev. 3:19 of God's love for his people.

It is quite possible that in John 21:15-17 no great distinction is drawn between *agapao* and *phileo*. But for the fact that Peter uniformly uses *phileo* (three times) while Jesus twice employs *agapao* and only the third time takes up Peter's word, we might readily so decide. But Peter's insistence on *phileo* looks as if in his new humility he is only laying claim to the somewhat simple word for friendly love rather than the higher love which his conduct had seemed to disavow. The word *agape* (substantive) first appears in the Septuagint and is not yet clearly found outside of the Bible in the early days. It is the word employed in 1 John 4:8 for the description of God, not

philia. *Agapao* and *agape* occur uniformly in these great verses (7-12) of God's love and the Christian's love.

"What is the precise idea in 1 Peter 4:15 'a meddler in other men's matters'?"— X.

It is a double compound word, *allotriepiscopos* (*allotrios* belonging to another, *episcopos* bishop, overseer) one who pries into affairs pertaining to another and not to himself. The word occurs only here in the New Testament and elsewhere only in two late writings. But it is a vivid portrayal of the busy-body, the gossip, who is here classed by Peter with the murderer, thief, or evil doer. Peter apparently has in mind the intemperate zeal of Christians in the private affairs of pagan neighbors.

"What is the meaning of 'private interpretation' in 2 Peter 1:20?"— A.B.

The Roman Catholics take this to be a warning against "private interpretation" of the Bible in the place of the official interpretation of pope and priest. It must be confessed that the ordinary translations give some ground for this application. But the very next verse should have prevented this misunderstanding. Suppose we translate verses 20 and 21 thus: "Know this first that no prophecy of scripture comes of one's private disclosure, for not by the will of man was any prophecy ever brought, but men spoke from God when moved by the Holy Spirit." It is not the interpretation of a prophecy of which Peter is speaking, but the speaking of a prophecy. A man did not of his own impulse deliver a prophecy, but only as the Holy Spirit prompted him to speak. The word *epilusis*, translated *interpretation*, literally means *disclosure*. It is from *epiluo* to unloose, to settle as in Mark 4:34 where Jesus disclosed all things to the disciples and in Acts 19:39 where the solution comes after discussion in the assembly. The context in 2 Peter 1:20 calls for disclosure or revelation, not for exegesis or interpretation as the true meaning of the passage.

"Which is correct in Acts 20:28 'Church of the Lord' or 'Church of God'?"— Y.Z.

Undoubtedly "the church of God" is the correct text as it is read by Aleph and B, the two oldest and best Greek manuscripts, some of the best cursives and the Vulgate. The Western type of documents have "the church of the Lord" and the Syrian or Byzantine type "the church of the Lord and God." The correct text makes Paul affirm the deity of Christ "which he purchased by his own blood." But Paul does that in Romans 9:5; Titus 2:13; Colossians 2:9, besides Colossians 1:15ff.

Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

SUNLIT SUMMITS IN JOHN FOURTEEN

The New Testament chapter most loved by most people is the fourteenth of John. Five glorious words of Jesus, glowing like sunlit mountain peaks, have drawn all hearts to this chapter. These five sayings of the Master we study today.

1. Trust God and Be Glad! John 14:1.

Meh tarrassesthoh humohn heh kardia: pisteuete eis ton Theon, kai eis eme pisteuete. Thought translation: Don't let that heart of yours grow worried. Believe in God. Likewise in me believe. Then prove your trust by a triumphing heart, as Christians ought.

This gives us a fine theme: The Duty and Beauty of Cheeriness. With such a theme both pastor and people will always find unusual help and pleasure. "For the sad old earth must borrow its mirth;" and we gladly welcome any one who will offer us the loan. Merely the hearty words, "Cheer up; take courage!" make us feel better, however black the skies. The universal Christian commission is, . . . Trust God, and be glad! Not to trust God is impious; to trust God, and yet not be glad, is irreligion. The cheery smile on the face of a Christian, it has been finely said, is like the flag on the walls of Windsor Castle: it tells that the King is within.

But how can one be glad, if he isn't? Will saying to a rainy day, Be a dry day! make it so? Can any one tell how to be cheerful at will? Yes, I know the secret. It is this: act cheerily, and soon you shall feel cheery. If you pull down your mouth, look down your nose, whimper, groan a little, "Oh dear, I feel so wretched!" in less than two minutes you will be feeling just that way. Conversely, if you smile a bit, look up, lift your chin, your chest, your shoulders, break into a merry chuckling laugh, your state of feeling soon chimes in with your actions and you actually are merry. Blue and disheartened I didn't want to go calling. But I had to go; so I went. Now, no sensible pastor will wear a glum, forbidding face when he goes calling on his people. Brace up: look and act cheerily! Result: an afternoon's pleasant calling, and back home feeling happy as a lark. "Rejoice in the Lord always: again I will say, Rejoice." This is the Christian's primal duty; this to his Christian life lends beauty.

2. The farther Sunlit Mount is "Peace." John 14:27.

Eirehnehn aphiehmi humin, eirehnehn tehn emehn didohmi humin: ou kathohs ho kosmos didohsin egoh didohmi humin, Peace I leave to you, my peace I give to you: not as the world gives

give I to you. The sad old earth may borrow mirth; but peace it can neither borrow nor lend. Yet peace is universally longed for. How good the very sound of the words, Comfort, Peace, Rest, Home, is to wearied, troubled wayfarers! These are the words Jesus uses, and people love him for it. What, then, is the Peace which Jesus gives?

(1) When the world cries, "I give you peace," at the best this is but a kindly salutation; oftener but an empty form. When the blessed Lord says, "My peace I give unto you," the richness of the meaning is unfathomable. The peace of God that passes all understanding is in that word of Christ's. (2) The world, to do the best it can, has no power to make real to any man the peace which it invokes: but the Prince of peace does actually confer the peace which he proclaims. (3) The peace which the world bespeaks is after all only a superficial thing, the surface of a flood "which moving, seems asleep;" its depths in turmoil, though its face be still. But the peace of Christ is in the inmost soul, untroubled though life's outward seem all perturbed. (4) The peace, shallow as it is, which the world bids, is for this world alone; no more. The peace which Jesus gives abides eternally unchanged. (5) And chief of all, the peace which Jesus gives to his redeemed is peace with our All-Holy God through the peace-speaking blood of Calvary. Into this most sacred temple of the soul the world dares not intrude, with its empty talk of peace. "There is no peace, saith my God, to the wicked."

3. Third Sunlit Summit: God's Many Mansions. John 14:2, 4.

En teh oikia tou Patros mou monai pollai eisin . . . poreuomai hetoimasai topon humin . . . hopou egoh hupagoh oidate tehn hodon, In the house of my Father there are mansions many . . . I go to get ready a place for you . . . whither I go you know the way.

What is the sermon theme? Twenty years ago I would have stated it: Beautiful Mansions of Rest. And the sermon would have been merely a sentimental study in still life. But every theme should point to practical preaching. How can we climb yon Mountain Pathway to the shining summit? That sermon would spur men on and up. (1) Christ himself has set the many mansions before us, as prizes to summon us to highest endeavor. (2) He adds as supreme attraction, that he himself will dwell in those mansions with his victorious spiritual athletes. (3) Then the Master makes the mystic declaration, that he alone is the way; the way which leads up to God, our eternal Dwelling Place. Here is the gospel proclamation each preacher of Christ must make: No one cometh to the Father, unless through me! Come through Jesus! Climb ever upward unto God! Then shall men find perfect Truth; then shall they find eternal Life; for Jesus, the Son of God, is the Way, the Truth, and the Life, for all who come to God by him.

4. Then the Suncrowned Height: God Our Comforter. John 14:15, 16.

Ean agapate me, tas entolas emas tehrehsete, If you love me, these commandments of mine you will keep: *ka'goh erohtehsoh ton Patera kai allon paraklehton dohsei humin hina eh meth' humohn eis ton aiohna,* and I on my part will entreat the Father and another comforter he will give to you, that he may be with you forever, *to Pneuma tehs alehtheias,* even the Spirit of truth.

For the first time Jesus now makes known the near coming of the Holy Spirit: that promise is surely a sunlit summit of God's truth. For had the Spirit not been given, speaking humanly, the church would have perished from the earth in one generation: even as every Christian must confess that were the Holy Spirit now to depart and leave him to himself, he would fall from grace forthwith. Here, therefore, is the great theme for this sermon: What the Helper Divine Ought to Mean to Every Christian. Simply, humbly, and without fanaticism, we should teach: (1) How wholly dependent we are upon the Holy Spirit's daily help. (2) How men may grieve, even grieve away, the Holy Spirit of God. (3) How to keep our souls in tune with the workings of that Holy Spirit. (4) What new meaning and richness the Holy Spirit will bring into each heart and life opened to welcome him. For they shall dwell upon a Suncrowned Height.

5. And last, the peak which is named, The Mount of the Vision of Glory.

This is the central, highest mount. John 14:8-9. This it is, when men see the vision of the glory of God in the face of Jesus Christ. (2 Cor. 4:6.)

Legei autoh Philippos, Kurie, deikson hehmin ton Patera, kai arkei hehmin, Philip saith to him, Lord, show us the Father and it is enough for us. *Legei autoh Iehsous, Tosouton chronon meth' humohn eimi kai ouk egnokas me, Philippe? Ho heohrakohs eme heohraken ton Patera; pohs su legeis, Deikson hehmin ton Patera?* Jesus responds, So long a time with you I am, and yet have you not known me, Philip? In seeing me a man has seen the Father: how then say you, Show the Father to us? And truly, not one of the Twelve had yet seen or known Jesus. Peter had received one swift illumination; John had mused and marvelled; but profound experiences were necessary to spiritual seeing such as this of which Jesus speaks. But their hearts were hungering; and Philip's appeal voices a universal longing of mankind: "Oh that I knew where I might find him!" (Job 23:3.) "Show us the Father, and we are satisfied!"

Here we find a peerless sermon theme: Seeing the Glory of God in the Face of Jesus Christ. (2 Cor. 4:6.) In ancient days a hero soul had cried out, "I beseech thee, show me thy glory!" Nay, God's time had not yet come; man could not look into God's face, and endure the glory. But wait, longing soul; the time will come when "the pure in heart shall see God." That time came when Jesus Christ had come; and it still abides.

What is needful for us, that we may see God in Jesus Christ? (1) The Apostles had made friends with Jesus: so must we. They had forsaken all to follow him: we must do the same. They had walked and talked with him in habitual intimacy: we must imitate them. Yet, as they saw not nor knew who he was that tabernacled with them, so it is still possible to walk in friendly accord with Jesus yet never to see the Vision of the Glory. (2) The great discovery came to their souls when the Holy Spirit came upon them, and taught them the deep things of God. And this is evermore the essential condition of seeing God in Jesus Christ. No man can call Jesus Lord, except by the Holy Spirit (1 Cor. 12:3). Never can any man see Jesus as the radiance of the glory of God and the very expression of his Being (Heb. 1:3), without the illumination of that Holy Spirit. The great discovery will come to us, as it came to those early companions of Christ, when our eyes have been opened by the indwelling Spirit of God.

Nineteen hundred years ago, the eighth day of this present month of June, the Pentecostal outpouring came upon the Church: waiting in unity, praying in harmony, pleading the promise, and ready. O that the glorious experience of old may return to the waiting Church on our present Pentecost! Then shall we stand with unshod feet upon the highest sunlit summit, and with open face behold the Vision of the Glory of God in Jesus Christ our Lord.

Jahveh Enters Through the Everlasting Doors

THE REV. PROF. PAUL H. ROTH, D.D.

Prof. Paul H. Roth, D.D.

The Ark is being brought to its new tabernacle on Zion, or, is being carried home from victorious battle and stands before the ancient gates. The ceremonious triumphal entry is accompanied with exultant antiphons between those within and the army at the doors. There is a lift and swing to the words that wonderfully carry the spirit of Resurrection and Ascension to which the Church has of old assigned them.

Psalm 24 is really a combination of two psalms. The first part, vss. 1-6, is really a description of the righteous man, and is complete in itself. Yet there is an inner unity which cannot but be felt, and in both parts the coming of the Lord to His temple marks the occasion.

The earth is the Lord's, and the fulness thereof,
The world and they that dwell therein.
For it is He that hath founded it upon the seas,
And established it upon the floods.

Who may ascend the hill of the Lord?
Who may stand in His holy place?

He that hath clean hands and a pure heart,
He that hath not lifted up his soul to vanity,
Nor sworn deceitfully.

He shall receive a blessing from the Lord,
Even righteousness from the God of his salvation.
This is the generation of those who seek Him,
Who seek Thy face — this is Jacob. (*Selah.*)

(*Voices from without.*)

Lift up your heads, O ye gates!
Yea, lift yourselves up, ye ancient doors!
That the King of Glory may come in!

(*Voice from within.*)

Who, then, is the King of Glory?

(*Response from without.*)

The Lord, strong, and mighty,
The Lord, mighty in battle.
Lift up your heads, O ye gates!
Yea, lift them up, ye ancient doors
That the King of Glory may come in!

(*Voice from within.*)

Who is He, then, the King of Glory?

(*Answer from without.*)

The Lord of Hosts, He is the King of Glory. (Selah.)

No petty tribal god is Jahveh who deigns to be enthroned in Zion. The earth itself is both His creation and dominion. These first two verses are meant to magnify the majesty of Him who condescends to take up His abode among men. The earth is the Lord's and its fulness, everything that is in it and on it, and also all they that dwell therein.

For *He*, the Hebrew is emphatic, it is *He* that, etc. That is, the world is His, because He created it. He founded it upon the seas, that is, the ocean and its streams. The Psalmist, of course, is not teaching geology, and speaks in that universal phenomenal language which makes the style of Scripture a timeless one. He refers to the Mosaic rising of the dry land out of the waters, and sees the earth raised above the seas, girt by ocean, resting in appearance upon its waters. The solid

earth contrasted with the seeming insecurity of its foundation enhances the sense of the Divine Omnipotence.

Verses 3-6. Who may ascend the hill of a God so great? Who dare venture into the holy place of such majesty? The "hill" is Mount Zion, or, after the temple, Mount Moriah; but in either case the type of the Heavenly Throne. Where among men is the moral worth that can "stand" in the presence of the awful Holiness?

The qualifications themselves are of course God-given, even the preliminary ones. Clean hands, an expression that has passed into a proverb, and a term in courts of equity; honesty in human dealings, fair, upright character. A pure heart, which means in old Testament usage godliness. *Nasa nephesh el,* to lift up the soul to, that is, to fix one's heart's desire upon. The man whom God can bless is the man whose aspirations are not set toward some earthly emptiness, vanity, secular ambition, the lust of the eye, the flesh, the pride of life. And this man keeps his vows.

Such a man, divinely prepared, shall receive "a blessing from the Lord." What is this blessing? Righteousness. Righteousness, from the God of His salvation, from the God who saves Him. Righteousness is a gift. It is that God-likeness that men, not self-righteous, hunger and thirst after. It is that inner integrity, that truth in the inward parts, that is here both our despair and ideal. The man who comes to God with simple, honest heart will receive this righteousness, it will be both imputed and imparted to him.

Here ends the answer to the question of verse 3. Verse 6 says, *This* is the generation of them that seek Him . . . The word *This* is emphatic. It includes the whole description of the blessed man that went before. It is *this* sort of character that marks the "generation" (not a word here of age or time, but of class or kind) that seeks Jahveh, the true Church, those who will surely receive the gift of salvation.

The translation "O Jacob" is certainly puzzling, and misleading. It is certainly not Jacob's face that is sought. Some versions and scholars have sought to clear up the passage by inserting the words "God of," "God of Jacob." But this is not necessary. "Jacob" can stand in simple apposition, and gives the appropriate meaning. "This is the generation of them that seek Him, this is the true Jacob." This is the true Israel, not according to the flesh, but according to the spirit.

Verses 7-10. The Ark is brought to the gates of the sanctuary, or to the citadel of Zion; the choir of Levites that hear and accompany it raise their voices in summons. "Lift up your heads, O ye gates!" The gates seem too low for the majesty of the Great King. The phrase *pithchey olam,* doors of eternity, everlasting doors, ancient doors, is variously interpreted. Some think it means that the pious thought those literal portals would never be destroyed. Some hold that reference is to the doors of the old fortress which dates back to the Jebusites from whom David captured it or even to Melchizedek. Whichever is true, and both may be, no doubt the Psalmist had most in mind the eternal gates of heaven, the true substance of the figure. The Fathers followed by the Church have seen here a satisfying picture of the Ascension of our Lord up to and through the everlasting doors and have ever used this Psalm to celebrate it.

From the walls rings the ceremonial challenge, as of sentinels on guard: Who, then, is this King of Glory? *Zeh* for vividness. They particularize; It is Jahveh, the Strong, the Hero, the Mighty in Battle, He Who once conquered this very fortress before which He stands.

Again the summons from before the gates. Again the ceremonial question, designed to draw out renewed praise of the conquering King. Then the final answer; The Lord of Hosts, He is the King of Glory.

Jahveh Tsevaoth, The Lord of Hosts, is a title of great majesty and includes far more than appears. For the hosts of God, as we find from many other Old Testament passages, are not alone earthly warriors who do His will, but angels and heavenly bodies, the stars and all the myriad agencies of the known and unknown universe. Such is the dominion of the Potentate Who stands before His capitol. The immemorial gates swing wide; and Jahveh, enthroned above the Cherubim, moves into Zion.

There is the very spirit of Easter and Ascension in this glorious poetry. To many it will sing itself to the immortal music of Handel's chorus. But it will sound in every Christian's heart these days with its praise of the Great High Priest who went into the Holy of Holies for us with His propitiation and came forth accepted to rule evermore as King of Glory, having put the last enemy under His feet.

Sermons

The Nature of Vitality

(Baccalaureate Sermon.)

Morning, June 1, Sunday After Ascension (Exaudi).

The Rev. Harlan Luther Feeman, LL.D., President Adrian College, Adrian, Michigan.

"Prove all things. Hold fast that which is good." 1 Thes. 5:21.

Vitality of life comes of experience with its facts. One of the predominating desires, current today, is that for vitality. We seek it everywhere; a greater vitality for childhood, youth, mature life and its pursuits. This outstanding interest in vitality, points in the right direction for the best results in its attainment.

These two imperative sentences from Saint Paul, give us a clear statement of a sound principle, for its attainment. Saint Paul is an eminently worthy instructor, on this subject of vitality. He stands unsurpassed, since his day, for physical energy and intellectual vigor. Moffatt translates the words of our text, after this fashion: "Test them all, retaining what is good."

It was a cloudy, foggy day for the generation that first heard these words. The Apostle had come from Asia into Europe with a new torch for civilization. He believed, profoundly, that in Christ he had found the object for which men were on a quest, and to those who sought ethical and spiritual reality in the puzzling experiences of that crumbling civilization; he said, "Prove all things. Hold fast that which is good."

First of all, we should notice, that in this nurture of vitality there are two parts: prove and hold. It is quite possible for a person to spend all his time at proving and never utilizing what he finds out. He simply enjoys the sensation of adventure in experiment. He rejoices in the thrill of the new, but there is no purpose in his discovery. On the other hand, there are persons who are blessed with the gift of tenacity, who are forever holding on to something, because of the fear of letting go, or from force of habit or temperament. They spend the most of their time and strength at simply holding on, and refuse to let what they hold to go under test as to its value. Now Saint Paul sets up a two-act performance; prove and hold. Separate the wheat from the chaff, and keep the wheat.

This method for the nurture of vitality, is educationally sound. It embodies one of the most fundamental principles of modern education, namely, that education is a life process. It is growth, and growth from within. A very recent definition is this: "That which is left when one forgets all that he has learned." This is sound and true to fact. For example, the result of good instruction of a student in history, is not the mass of historical fact and comment, which the student temporarily mastered from the text book and lecture, but the residuum of his study, which he has made his own and which he has added to his original knowledge of history. He has grown up a body of historical knowledge, which is his individual possession. That is his most valuable result, at which good teaching aims.

What may happen in the young man's mind when he goes off to college? Just this. He may take over in full some theory or system, out of admiration for his teacher, or an author whose scholarship impresses him. He may adopt wholesale, a group of views which he has not digested, and which may become a liability to his intellectual life. To take over, at once, a system of thought in politics or religion, without this being done step by step, is to imprison the mind. To think one's way through by the process of test, and of eliminating or holding to results, is not easy, for it involves perplexity. It requires time for experience to ripen ideas into principles and convictions. It opens up the opportunity for being misunderstood and criticized for lack of loyalty in politics and for heresy in religion, but it's the only safe path to follow. As someone has said, "It is painful to have to confess that you are still finding your way. But it is the safe and sure way that such a man is treading. Conviction is not a scheme, it is a growth. It may need a framework 'round which to grow, but it must be free to grow in and out of that frame." So this new definition of education, which is a corollary of St. Paul's principle, is not far from the truth: "what is left when one forgets what he has learned."

This method for the nurture of vitality finds apt illustration in religious experience. Here is the Bible, one of the great sources of religious authority and the world's leading book on religion. How is the young person to discover the religious values of this book? He may be tempted, in these days of so many questions growing out of its history and teachings, to throw the whole book overboard, and to sail his religious voyage without this compass. What ought he to do in this case? Prove and hold. Let him put to test what is intelligible to him, and in all probability, he will discover great values in the Bible. What we should ask of youth today for the Bible, is this. Give it a chance at your life. Put it to test. Hold to what you find to be good. You may discover a modern jewel of great price, even though its literary casket bears the marks of an ancient handiwork. Again, the youth of today is questioning about God. Does He take me into account? Will it make any difference to me in life, whether I believe in God or not? Can I make Him real in my life. Such questionings as these are not strange, for all sorts of ideas about religion are being peddled out today in magazines and books. We are in the mood that once conceived a tower of Babel. How will youth meet these questions about God? Text books, lectures, and sermons will help, but they will never satisfactorily settle these questions. To have a sense of sureness of God, youth must prove by faith and hold in his own personal experience. A young man who had struggled with such questions all through his boyhood days, up through college, on into the graduate school, discovered that he had not reached the object of his quest. One night he went out into the storm of pelting sleet, and he said: "O, God, if You are, and if I shall ever meet you anywhere in Eternity, I would run to you as a little child runs to a father. I would tell you how weak and sinful and ignorant I am, and I know you would love me. And this man says, "In that act I passed beyond all men and institutions and took my stand with the final reality, whatever it might be, and at least I was free and not afraid." This young man rose out of his questionings and struggles into a religious faith of unusual force and clarity. We need not fear that young people will slip away from belief in God, if they will give some earnest thought to this problem of God and His relation to them and to human life. The danger

is, that they may let the complexity and fullness of present life, the multiplying diversions of our day, prevent them from taking time for serious reflection about God and human destiny.

It will be noted that this method for the nurture of vitality is a fundamental procedure in science, that it is the method of democracy, the process followed in the development of our common law. It is also the principle followed in the building of modern civilization, succeeding the Greco-Roman. A thing is not good because it is new, nor is it bad because new. A thing is not obsolete because it is old, nor is it useful because old. Prove not so much by the logic of syllogism as by the logic of experience. Hold to the good. This principle nurtures vitality: vitality in all life and in personality. — *Used by special permission of Editor of Methodist Recorder.*

The Vision

(Graduation Address)

Evening, June 1, Sunday After Ascension (Exaudi).

The Rev. Charles W. Anderson, D.D., Dardanelle, Arkansas.

"I was not disobedient unto the heavenly vision." Acts 26:19.

The men of long ago dreamed their dreams and saw their visions. And truly they were a glorious company: Abram, Jacob, Joseph, Isaiah, Ezekiel, Daniel. Each one of these old-time dreamers saw wide-spreading vistas of splendid opportunity.

And the visions of the book of Daniel are yet pregnant in history today, for since that time great nations have arisen — fallen — and yet the visions are incomplete.

Visions! There came a vision to Paul. He looked on the Lord of Glory. (Acts 9:1-7.) And in the after years we find him expressing himself thus: "Have I not seen Jesus Christ, my Lord?" Yes, it pleased the Lord to reveal His Son in him.

So let me come to visions and dreams.

Columbus had a vision of a world which was a sphere. On the call of that dream he launched out on the mighty Atlantic to find other shores on this globe. Raphael, too, had his visions. Pictures beautiful and glorious were in his heart and mind, and he has left them on canvass unsurpassed by any painter. Michelangelo also dreamed his dreams. Once, out of a discarded block of marble, he carved the statue of David, which is one of the seven wonders of the world. *But why comes the vision*?

1. *The vision is to arrest you.*

Arrestment is what happened to every character in God's Word to whom the vision came. It stopped them suddenly, completely, radically changing their outlook on life.

For example, we have Jacob fleeing from home. He lights on a certain place and lies down to sleep. He dreams of a ladder set up on the earth the top of which reached to heaven. This picture of his brain so affected him that he arose saying: "Surely God is in this place. This is none other than the gate of heaven," and, reading on we find this experience was the turning point of his life.

It was the vision splendid which transformed the courtier Isaiah, and these are the rapt expressions which fell from his lips: "I saw the Lord. Mine eyes have seen the King, the Lord of Hosts." Then he immediately answers the call of God: "Here am I, send me."

Moreover it was a vision which brought Paul in a mighty sudden fashion to a dead stop. He is on his way to Damascus; armed with letters from the High Priest, giving him the right to put to death those who were serving Jesus. Suddenly, there shines a blazing light from heaven, and he hears the voice like the sound of many waters, speaking words of solemn remonstrance. And instantly, from being a persecutor of Christ, he is changed to a humble follower of the Saviour.

And when God speaks to your soul *you* will be arrested; stopped in *your* mad career, and turned into the path of humble service.

> "I saw One hanging on a tree,
> In agony and blood,
> He fixed His languid eyes on me,
> As near the cross I stood."

It was the sight of Christ that arrested John Newton, who wrote these lines. He was a libertine, profligate, yet he became profitable to the ministry, and loyally acceptable to God.

2. *The vision is to inspire you.*

Who would not but be inspired by beholding, for the first time, the grandeur of Niagara, the wonders of Yellowstone, or the glorious view from the height of the Rockies.

Lord Bryce, when but a youth, climbed Mount Ararat. He climbed it alone. A marvellous panorama lay spread at his feet. Rivers, lakes, mountains, valleys, lay marked out on every side. From his three miles of vantage height his eyes swept over a wondrous landscape.

But there are vaster horizons which call up the moving emotions of men. Under the arches and in the parks of London at midnight, and in the sweat shops and mines during the day, Lord Shaftesbury looked out on the wide expanse of England's cruel poverty and need.

Thirty years ago, a Chinese general stood amid a mob of Chinese Boxers, who were clamouring for the life of a young woman missionary by the name of Mary Morrill. He watched her on the way to her execution; saw her speaking quietly to some of the people; and noticed her give some money from her purse to a poor creature in the crowd.

The fortitude with which she met her death made an unforgettable impression on the mind of the future General Feng. Maybe it was a dull grey day with clouds hanging low and rain, yet a wide prospect stretched out from that death scene. "I never saw it on this fashion," he said. It was the inspiration of his life.

When *you* see Christ — *your* Royal Lord and

Master — *you* can never be the same again.

3. *The vision calls for instant obedience.*

"I was not disobedient to the heavenly vision!" *At once,* Paul left home, kindred, country, earthly ambitions, yea everything, to lay his all at the feet of his Divine Master.

Yes, the glorious vision calls for an instant answer.

"Yours not to reason why
Yours but to do and die,"

for the Saviour who calls you to service.

In the Tent Hall, in Glasgow, three years ago, I stood side by side with a young Russian, by the name of August Korp. For two years he had been at Spurgeon's College, in London, preparing to preach the gospel to his own people in Russia. Now he was going back, and in his broken speech he summed up his experience of his sight of Christ.

"I have seen the vision
And for self I cannot live,
Life is less than worthless
Till my all I give."

God calls you now young people. *Now*! Some day the voice that is now speaking will be beyond the sun, hushed amid the voices of the world. But God's voice — calmer than death — will never cease speaking. Hear ye Him! *Now*! Arise, follow your Lord!

Dr. Grenfell, of Labrador, was converted as a young man in a Moody meeting in London. Fourteen years after he had the opportunity of calling on the great evangelist in the city of Boston. He went just to say "Thank You!" for the joy that had been his since he dedicated his life to Christ.

Mr. Moody listened while he told him of his conversion, and then, in his laconic fashion, swung out this query: "Good! What have you been doing since?"

God is asking *you* what *you* are going to do with *your* life. He has saved you with the precious blood of Christ. He has redeemed you unto Himself. Surely you are going to serve Him. For God's dear sake do something. Will you give all you have to Him?

The Fire from Heaven

Morning, June 8, Pentecost (Whitsunday).

The Rev. James I. Vance, First Presbyterian Church, Nashville, Tennessee:

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Acts 2:3.

The Christian Church started in a rain of fire from heaven. The hour was called Pentecost. Christendom is preparing to celebrate the nineteenth centennial anniversary of the baptism of fire. How better could it be observed than by a world-wide revival of religion, under whose spell the races shall turn to Christ, and sinners say once more, "Men and brethren, what must we do to be saved?"

What an hour was Pentecost, when in that upper room in Jerusalem nearly two thousand years ago the fire from heaven fell! For forty days one hundred and twenty people had been waiting for God to do something. They had hung their faith on Christ's promise to baptize them with the Holy Ghost and with power from on high. They had tarried there day after day in the expectation of prayer. Doubtless the atmosphere of that room was tense with the anxiety of hope deferred and with longing wearied by waiting.

Then suddenly something happened: a gleam, a flash of flame, the fire from heaven on every tongue. And now everybody is talking, and talking in other tongues, and every one understands The tide is on. The kingdom is coming. Soon the one hundred and twenty have become three thousand, and ere long the three thousand three hundred thousand, and a river is running through time that will water the world.

The Christian Church has started with the baptism of fire from heaven, and it has been going and growing ever since. There has never been a true revival of religion but began in a Pentecost, in a rain of fire from heaven.

Fire melts and makes over. Sometimes we wonder what becomes of all the old scrap iron in the world, of all the discarded steel bridges and worn-out railroad rails and broken-down machinery. What becomes of it? You see huge heaps piled up in the yards. You see trainloads of it waiting to be hauled off somewhere. What becomes of it? It goes back to the furnace to be fed to the fire and made over. Many a Christian and many a Church needs to be made over, and only the fire from heaven can work that miracle.

Fire cleanses and purifies. It burns up the dross. If God is to use us, our hearts must be cleansed. Only the pure in heart can see God. A dirty life can never be the dwelling place of the holy God. The fire from heaven is needed for the cleansing process. There are foul growths in the soul that must be burned out.

Fire fuses. It makes two one. It takes more than ordinary fire to fuse man's soul into communion with God. It takes the fire from heaven. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

Primitive

Pentecost is primitive. It is getting back to elemental moods. It is God releasing in the life of the Church a force that is virile and unworn. Man's conquest of nature began the hour he learned to build a fire. The Church's conquest of the world, the flesh, and the devil began with that baptism of fire in the upper room.

"They spake with other tongues, as the Spirit gave them utterance." They spake with tongues touched with a live coal from off the altar, with a fiery eloquence that burns its way into the guilty conscience. That is the only kind of preaching that will wake the dead. Somebody has got to say something that will set the world on fire. O,

these icepacks in the pulpit! There are sermons that lack the warmth of even a Lucifer match.

It is not so much the silver tongue as it is heaven's fire on the lip. It is not so much the learned discourse as it is the breath of the Holy Ghost. You read Simon Peter's sermon on the day of Pentecost. Was there ever a duller sermon? It is a dry recital of stale historical events with which the audience was already familiar. How could that sermon save anybody? Read Jonathan Edwards' famous sermon on a sinner in the hands of an angry God. You will grow tired before you are half through. What was there in that sermon to make men grab the backs of benches and keep from sliding into hell? It was not the sermon. It was the fire from heaven. It was a breath from the unspent source of spiritual life. It was contact with something elemental.

Formal religion is stamped with the features of death. It goes to seed in a decent and orderly manner. An earthquake is needed if life is to be released. A revival is always more or less disorderly. In our formal hours we master our religion, but in revival seasons we are mastered by our religion. We get back to the primitive.

Culture becomes sterile. Then God takes us back where the forces are dynamic, and things begin to happen. The face of death is disturbed. Our placid moods are heated red-hot. Life is charged with a sort of holy insolence, a kind of divine audacity. The fire from heaven is on us.

Power

Pentecost means power. This was the promise: "Ye shall have power after that the Holy Ghost is come upon you." Power is the big asset. Anything is possible with a sufficient dynamic. Fire is the secret of power. It is when the steam rises that power is released. It takes the fire from heaven to release omnipotence. And that is what happened in that upper room.

When that kind of power begins to flow through the Church, the dead rise and sinners are saved. Obstacles are overcome. Difficulties are swept out of the way. The strongholds of evil are shaken down. Prison doors are opened and the captives set free.

Then God breaks through our little programs and makes a program of his own for his church. He makes it bigger and better than we could ever dream. We are not straitened in him, but in ourselves. He can do for us beyond all that we ask or think.

When Isaiah was writing of the golden era of the Church, he said: "There shall be upon every high mountain and upon every high hill rivers and streams of water." He was speaking of a power that functions in such a way that ordinary courses are reversed. The natural order is changed. The plains are sent to the heights, and when that power operates the Church has a new day. A tide is coming in that cannot be resisted. When that kind of a tide comes in, the sea makes a new shore line. Watch a river at flood. See how it sweeps and widens. It refuses to stay in its banks. It makes a new channel for itself. That is what the Church does in times of revival, for Pentecost means power.

Plenty

Pentecost means plenty. Back of it lies the great reservoir of the fullness of God, and the gates swing open for the resources of the Almighty to overflow his Church.

Think of the unharnessed power lying back in nature. It is beyond computation. It is everywhere. It is latent in everything, and it needs but the touch of fire to release it. But nature's reservoir is as nothing compared to the plenty of the infinite which deluges God's people when the fire from heaven falls.

God never wastes anything. And yet he pours out with a prodigality that is limitless.

He is ever saying what the prophet said to the widow: "Bring me yet a vessel." The only thing that can stay the tide of heaven is the lack of a vessel to hold it. God will give us all we can hold. Why should our souls starve themselves to death?

Sometimes a drought withers the fields. The streams dry up. The forests fade. The trees stand leafless in midsummer. It looks as if it might never rain again. Then a cloud no bigger than a man's hand hangs on the horizon, a flash of heaven's lightning, a roll of God's thunder, and the rain is pouring down. Directly the rivers roar in their channels, and the world is green again. God has shown us what he can do.

There are periods of skepticism when religion languishes. Prayer is ridiculed. The Church is deserted. The Bible is neglected. Wickedness riots. God seems dead. Then once more God thunders and the fire from heaven falls. And such people as write the religious articles for the *Atlantic Monthly* and similar periodicals wonder what has happened. They have no explanation. There is no explanation but Pentecost.

Progress

Pentecost means progress. God is giving the world a new day. If things are ever to be better, there must be a fire. Some things must be burned up. Often we regard the fire as a disaster. Later it turns out to be a blessing. We are always afraid of the fire from heaven. We are afraid of anything new, unusual, unheard-of. We are afraid of a new idea, a new dogma, a new creed. We are afraid of excitement. But that is God's way of giving the world a new day.

Conservatism is a poor God. The reactionary is shocked to death by Pentecost. He will die if you leave him without a precedent. What always has been is the land where his little idols camp. But God is for progress. He wants a bigger and a better day. He is constantly building a bigger and a better world. His rivers widen as they race toward the sea. His stars brighten as the darkness deepens. The world spreads out as we race through space. There are no blind alleys, no dead walls, no end to anything.

Burn your tape line. Break your pitcher.

Throw away the pint cup in which you are trying to dip up a world ocean. Scrap your statistics. Pentecost is on the wire. God believes in progress, and so every now and then he sets the world ablaze with the fire from heaven.

Supernatural

Pentecost is the undying certificate of the reality of the supernatural. Some one says the virgin birth is unthinkable. Another says the Bible is out of date. Another says Genesis is poetry and creation a myth. Another declares that all there is left of religion is the good life. Another clamors for a religion that does not taboo happiness, and moves to repeal the Ten Commandments.

Comes Pentecost, and "the old order changeth, giving place to new." How the skies clear and the mists lift! Soon the sun is back again in a blue heaven. He was there, of course, all the time, only the eye that mistakes a dot for the end of the world could not see. How the stars come out? There are so many you cannot count them. Who said the stars were dead?

Comes Pentecost, and so the drivel dies. The detractors of the Almighty pack their little kits. The Church forgets to be afraid. Dumb tongues find a voice, and stagnant souls are swept and stirred by the breath of the infinite. Three thousand in a day are added to the one hundred and twenty who thought the upper room was all there was of God. "There appeared unto them cloven tongues like as of fire, and it sat upon each of them." O for the fire from heaven!

Prayer

Revive Thy work, O Lord, in the midst of the years. Stir the sluggish pulses of a sleeping Church. Shame us for our selfishness and pride. Cleanse our hearts. Burn out our sins. Set us aflame with a passion for souls. Give us the vision of a marching, conquering Church, and help us to realize the vision. Waken into action the latent possibilities and harness to sacrificial service the powers of the Church Thou hast redeemed with Thy precious blood.

We tarry in the expectancy of prayer. We hang our faith on the promises of God. O Lord, tarry not, but come. Shake the world with a new sense of the divine presence, and let men know that Thou art God. Rain down once more the fire from heaven, and give us Pentecost; and the glory shall be Thine throughout all ages, in the Name that is above every name. Amen.

— From "Sermons of Power," Pentecost Series, Published by Cokesbury Press. Used by permission. (Recommended in May issue, page 1030, as a worthwhile study on Pentecost.)

The Life of the Spirit

Evening, June 8, Pentecost (Whitsunday).

The Rev. J. S. Cornett, Ph.D., Emporia, Kansas.

"Quench not the Spirit." 1 Thes. 5:19.

The first beginnings of any movement are always fraught with great possibilities in either direction; when all are swept along in a flood-tide of enthusiasm, when plans are conceived and foundations laid for the developments of the future. It was such a time in the history of the early Christian church at Thessalonica to which the missionary apostle sent his Epistles to the Thessalonians. These two brief writings together with the Corinthian correspondence are most revealing as throwing floods of light on the actual life-situation of typical new Christian churches of the first century. They are intensely human writings. They reflect a background that is full of color. The churches were by no means composed of the perfect. There were discords and party division, an occasional instance of unseemly conduct, tendencies to idleness in anticipation of the looked-for return of Christ and the coming end of the age. The situation was not ideal. But it had the redeeming merit of spontaneity, sincerity, and a certain ebullient quality such as the church was never able to recapture when once the congealing process had set in. They were spirit-filled groups in whom the domination of the Spirit was all-pervasive. It occasionally led to excesses of enthusiasm. The phenomenon of "speaking with tongues" was carried to such a degree that Paul felt the need of laying a gentle hand of restraint upon the immoderate character of the practice in the Corinthian church. But the wise Apostle recognized that the dangers of excessive enthusiasm were less than the perils incidental to an attitude of conventional lukewarmness. Hence his counsel to the Thessalonian church: "Quench not the Spirit; despise not prophesyings." He was supremely concerned with the preservation of the life of the Spirit; above all else he desired that it should not be stifled.

The life of the Spirit is a delicate, fragile thing. How easily it is quenched! Oftentimes by sheer negligence, indifference, carelessness! Neglect is always the fruitful mother of sorrows. It is easy for us to adopt a superior tone and attitude, rationalizing our indifference in the matter of the cultivation of the things of the spirit by telling ourselves and the world that prayer is something to be exercised in a time of emergency, of crisis, of real need. We would fain have ourselves and others believe that the practice of prayer is doomed to sterility so soon as it is made a routine habit. It so quickly becomes mechanical, we say. And so we proceed to rationalize our cessation of the practice. We are not, as a rule, sufficiently honest with ourselves to face the fact that probably the fault is our own, our very own. Does anyone perchance stop the routine of three meals per diem because the habit has become so monotonous, so merely mechanical? And yet, "Prayer is the Christian's vital breath and native air." The life of the Spirit is a delicate, fragile thing; easily quenched by apathy, neglect.

Again, it may be quenched by a spirit of intolerance. It is related of the celebrated divine and hymn-writer, John Keble, who was in his day reckoned exemplary in all things, that on one occasion upon going to a house and learning that there was present in the house one with whose religious views he did not agree, he sat down on

the porch in a blue funk and refused to go inside. And then there are the well-known cases of John Cotton and Cotton Mather and Increase Mather, notable names in the history of New England in the late seventeenth century; men of culture, piety, eloquence all of them, but also narrow-minded to the point of bigotry, almost to the point of fanaticism. Cotton Mather it was who at the time of the witchcraft-scare in 1691 was a leader in denunciation and open persecution of the poor wretches who were under accusation. In many respects these were great men, and yet bitterly narrow and intolerant. An intolerant spirit on the part of religious leaders always operates to quench the life of the spirit in simple, trustful, obedient souls who love to live and let live. Bigotry and intolerance are bad; we ought to be thankful that we live in an age when religious intolerance is largely a thing of the past.

But there is the further question of the maintenance of the life of the Spirit. Where physical health and vigor are up to the mark, under ordinary circumstances there is power in the organism to resist the infections that cause disease. Always the germs of disease are lying in wait to attack the constitution that is run down in health. Precisely so in the case of the spiritual life. It too requires to be maintained in health and vigor. It is when the spiritual life is at low ebb that the germs of moral and spiritual disease find their lodgement and get in their destructive work with such damaging effects.

An appreciation of the best in nature, in music, in art, in poetry and literature, these are helps to the maintenance of the spiritual life; but they are secondary to the more intimate exercises of religion, our private and our public devotions. We are celebrating this year the nineteen hundredth anniversary of the Day of Pentecost, the occasion of the outpouring of the Holy Spirit upon the brotherhood of the early church. Let us recall that little prayer-meeting group which met together in an upper room in Jerusalem for prayer and counsel. Sincere souls at prayer, expectant, conscious of the need of higher sources of power upon which to draw if they were to be able for the Kingdom responsibilities that lay at their door. Leaders seeking inspiration and strength for the tasks of leadership, and burdened souls seeking comfort and healing. Those were the groups met together in the upper room. They were not sermon-mincers, but sincere souls at prayer. And the Pentecostal out pouring wasthe response.

A Pentecostal response will not come upon the church of the twentieth century simply because the churches have decided to celebrate the nineteen hundredth anniversary of the first Christian Pentecost. The atmosphere must be created. The conditions must be fulfilled. Little groups of sincere souls at prayer, conscious of need, expectant, will help as nothing else possibly can to create the conditions needful for a fresh outpouring of the Spirit of God.

To be sure, religion is not primarily for the few but for the many. As Abraham Lincoln, with that sad, wistful smile of his, once put it, as he stood by the mantel in his old house at Springfield: "In this matter of religion the opportunity must be for all or for none." Religion is indeed for all. The ideal City of God as we find it figured in the Book of Revelation is not a little group of highly cultivated, spiritually-minded souls but a City where folk stream in from north and south, from east and west, all sorts and conditions of men, of all nationalities and races, who come and sit down together.

Religion is not primarily for the few; and yet it is the few, the little groups of the spiritually cultivated who must be the bearers to the many of the aroma of a finer culture of the spirit. Upper-room groups are the custodians of the sacred fire that must cleanse and purify the atmosphere of the outer world. Only sincere souls at prayer, expectant, eager, profoundly conscious of need can do it. "More things are wrought by prayer than this world dreams of."

Dr. S. D. Gordon in one of his "Quiet Talks" series tells an interesting little anecdote from the life of a brilliant lawyer of fifty years of age with whom he had conversed, who took him into a little room where there hung a pair of baby shoes upon the wall. "Until the feet which once filled these," said the lawyer, "were taken to walk in Paradise, I never prayed or believed in Jesus Christ, but now He is my all."

On one occasion two members of a church session had a grievance and the minister invited them to his home to take up the matter with them. He suggested that they lay the trouble before God in prayer; when they got up from their knees one of the men went over to the other and said, holding his hand: "We haven't got anything left to quarrel about, have we?"

Those who pray are invincible. They may to all appearance be crushed and beaten; outwitted and outdone. But they are always ready to be up and go forward again, filled with whe power of the prayerful, consecrated personality.

And that is what the forces of religion need supremely; not more machinery, not more super-organization, not more hustling activity, not more institutional work, but more of the dynamic power of prayerful, consecrated personalities. Such power is always known. The sun does not say to the candle, "Come, let us talk this over, you and I, this matter of furnishing light and heat." The sun simply shines. And we snuff out the candle and the gas and all the lesser lights. So the spirit-filled Christian does not dispute with the cynic or the sceptic, but just lives his religion. "Quench not the Spirit." "Let your light so shine before men that they shall see your good works and glorify your Father who is in heaven."

"Thou shalt know Him when He comes,
Not by any din of drums,
Nor the vantage of His airs,
Neither by His crown nor His gown,
Nor by anything He wears,
He shall only well-known be
By the holy harmony
That His coming makes in thee."

The Gift of the Spirit

Morning, June 15, Trinity Sunday.

The Rev. Charles Fitzhenry, Pastor, Spencer Memorial Methodist Church, Rock Island, Illinois.

"Have ye received the Holy Ghost since ye believed?" Acts 19:2

The gift of the Spirit is still used to quicken souls. Contact with Divine still enables men to realize the unseen and the eternal as of yore.

The particular passage of our book of life around which our thought may well center for a little time is this question which was plumped into the thinking of a dozen men who were already followers of the Man of Gallilee: "Have ye received the Holy Ghost since ye believed?" The record of it is in Acts 19:2.

It came about in this way: Paul, the recent convert to Christ and Christianity, Paul the flaming propagandist and insistent agitator for the great cause that had so recently claimed him, this Paul was on a tour of inspection of a group of churches that he had helped to found. Paul was like Johnny Appleseed who in pioneer times trailed up and down, back and forth, across our central western United States, planting apple seeds in the virgin soils in various out of the way places — and when the settlers came on to take up claims they found seedling orchards ready to bear them fruit, and path them to that much of civilization in the midst of the wild.

But Paul not only planted the seeds of churches, he made regular tours of visitation and inspection of them, strengthening the conviction of their individual members and adding little groups to their membership wherever he could find a bunch to talk to. In this way he comes to the city of Ephesus in Asia Minor, having already had previously, more than a year and a half's pastorate there — which was a long time for Paul to stay in one place. Now there were a good many ex-citizens of Judea who had come to reside at Ephesus for business or other reasons, just as there are a good many Americans (citizens of the United States of America) now residing in Panama or the Philippines. Paul came upon a little group of these, we may suppose on the outskirts of the city. At least they had not been in communication with the other group which he had under his tutelage when he was there before — for after a little conversation it was disclosed that they were already followers of the historic Christ, but that they had no knowledge of the real essence of Christianity, a thing which Paul invariably showed to those whom he led, as it was the mainspring of his own life mission.

It has never seemed to me that the question which Paul asked the 12 men in this group was asked with the original intent of its being a test question. Some people seem to think so; but it has never seemed to me that Paul was actuated by such an inquisitorial spirit at this time. On the other hand I do not think it was a mere idly casual question. I think his question rather sprang out of his marvelling enthusiasm for the new way of life which was so wonderful to him. I think his question was somewhat akin to that question which some other disciples had asked before of one another after they had been with Jesus for some time before his death; and later, after his resurrection, having walked with Him along the road in the evening twilight without recognizing Him, when he revealed Himself in the semi-darkness and disappeared, they said, "Did not our hearts burn within us as he talked with us by the way?" It was as if Paul had said: "Have you experienced anything like that?"

However, the knowledge of Jesus and his living way had come to these 12 Judean-Ephesians, whether they had been among those who had seen and companied with Jesus before they immigrated to Ephesus, or whether they had picked up that knowledge as it was then filtering its way outward from Jerusalem to the countries round about, they were nevertheless in the same half darkness regarding the whole moving force of Christianity that Peter and James and John and perhaps all the rest of the disciples had been before that memorable day of Pentecost.

So that when Paul found them saying to one another, "Do you remember that time when he showed how the man who had done a good turn to the fellow who was robbed and beaten up on the new hard road down toward Jericho was in better favor with God than that old priest?"— some of their number answered, "Yes, and did they ever tell you about the time when He said that, if it was unavoidably necessary, it was alright for a man to get himself something to eat on Sunday, or even pull a helpless animal out of the ditch that the rest of the stock had horned him into?" And it is perfectly proper for us to imagine them saying, "Isn't it wonderful the way this thing is spreading?" — what do you suppose is the secret of it all?"— and Paul replying, "Well, I can shed some light on that — have ye received the Holy Ghost since ye believed?" And then was when they looked at him blankly and said, "We don't know what you mean — we have not so much as heard whether there be any Holy Ghost."

Paul's Mission

Right there Paul knew he had a mission with them, and he became the man of authority to teach them and lead them into an experimental knowledge of the living, and before he was through with them they had all received that quickening of the spirit that made them flaming, purposeful men like himself. Where there had been only the dawning admiration of a great character and a beautiful ideal there was now zeal and efficiency. Where they had talked in vague, speculative tones about, say, "the fatherhood of God and the brotherhood of man," they now set about bringing the kingdom of heaven into earthly life by imparting to others the flame of the same spirit that had touched them. Where they had indulged in impotent and non-constructive criticism of

what somebody else ought to do, or about what was the matter with society and the times or the synagogue that they belonged to they now gave to the new movement an added force that sent it billowing on into Europe. And so it has been ever since.

This endowment of the holy spirit, this charging of human batteries, is as real a thing today as it was in the day when Paul asked, "Have ye received the Holy Ghost since ye believed?" Yet if Paul or any of his successors under the great commission is heard to ask that question today, there is more than an occasional disciple who, with "the emptiness of ages in his face" can only say, "We don't know what you are talking about — we have not so much as heard whether there is any such thing." Sermon surfeited church members who stay away from all kinds of religious activities and wonder listlessly what it is all about — while the one organization that is adapted to carry forward the eternal kingdom, as human government is adapted to carry forward its own aims, pines and limps along to a full halt. Yet through all the sorry tangle of life the holy spirit of Paul's day and ours is manifested in individuals and groups in this place or that period, and now and then people go about it mechanically to reproduce even Pentecost.

Pentecostal Anniversary

This pastor cannot take seriously the proposition to observe the mere anniversary of Pentecost that seems to be finding favor among church editors and leaders in the good year 1930. He thinks things have come to a peculiar pass when we have to rely on an anniversary as the stimulus for seeking the spirit of God, or planting a crop or buying life insurance, or fulfilling any other of life's imperative obligations. He believes a farmer should plant a crop each year; that life insurance should be bought as fast as young men become of age and shoulder life's responsibilities; that a manufacturer should advertise his product as a necessity to its sales; and that we should seek renewal of spiritual life as often as universal experience shows it to decline — which is a pretty regular process.

Nevertheless, all this implies a season, a time, for everything that has a proper place in life. Some things are to be attended to periodically, others as need appears. Spiritual life is secured both ways. But it should never go so long uncultivated as to die out completely. We of today need to lay aside our routine of life and devote more than the usual amount of time, thought, effort, activity, to renewing spiritual life. We need to put ourselves in the way of the current of the Spirit, not with set conceptions as to how He may manifest himself, but with the simple purpose of attaining to a deepened life, may we seek the spirit whom Jesus promised, whom He sent to the men to whom Paul's question came, and whom He will send to us.

Quickened Souls

The Quaker may call it being "moved by the spirit;" the Methodist may call it the "heart strangely warmed;" the Baptist may call it "conversion;" or the Presbyterian may call it being "born again"— but whatever it may be called by sect or devotee, it is that phenomenon of a quickened soul, a human being made aware of contact with the divine, given any one of a hundred sweet realizations of the reality of the unseen and eternal, and given a propulsion toward happy service toward building the kingdom of heaven in the inner lives of men. It is not to be tested by numbers nor excitement, nor designated solely with the name of a Jewish feast day. To Paul, who asked this searching question, it came singly upon a Damascan road, and none of those with him heard the voice that sent him upon a life-long itinerancy. To you it may come in the stillness of the hour in which you read these words. To all of us to whom it comes it speaks with the "tongues" of a universal language of God's eternal love and yearning for us, his children, and hard indeed is the heart that does not respond in a kindred labor of love and sacrifice for Him.

The Redemption that is in Jesus Christ

Evening, June 15, Trinity Sunday.

The Rev. Fred Smith, Pastor Congregational Church, Newton, Kansas.

". . . The redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness . . . that he might himself be just and the justifier of him that hath faith in Jesus." Romans 3:23-26.

The epistle to the Romans has been well called "The Gospel according to Paul." It is Paul's apologetic for the Christian faith. In these days of changing creeds it would be well if thinkers, Christian and non-Christian, would direct more attention to this profound treatise on the Christian verities. Since the days of Paul numberless books have been written, explaining, in a more or less helpful fashion, the truths for which we stand; but none has equalled the lucid exposition of these truths as given by the great Apostle. His letter to the Romans still stands unrivalled as an apologetic of the Christian religion.

One cannot read through this letter without being impressed by the prominence that Paul gives to the fact of Redemption. Knowing as we do what Christ had done for Paul it is not surprising that it should be so. One's theology is usually influenced greatly by one's own religious experience. And if there was one thing of which Paul was sure it was that he was a saved man. Through the redemption that was in Christ Jesus, he, who once was alienated from God, had been brought into fellowship with Him. This was the central fact in the religious experience of Paul. It was central in his theology also.

To a thinker like Paul it was natural that he should seek to understand and explain it. It is this explanation that Paul seeks to give us in the words which I have chosen as our text. Our task, nay rather, our privilege today, is to seek to understand with Paul the meaning of "the redemption that is in Christ Jesus." It needs no added word of mine to mention, what you probably noticed in the reading of our Scripture (Rom. 3:1-26), namely, that the words we have chosen as our text are not a combination of sentences stating an isolated truth independent of the context. Rather do they express the culminating point of an argument. Let us then look backward, briefly, that we may the more go forward with Paul.

Paul's conclusion is that God can be *at once* "just and the justifier of him that hath faith in Jesus." But the very fact that God needs to justify men implies the corresponding fact that man needs to be justified. The fact of redemption implies the need for redemption. Hence, in seeking to reveal Christ as Redeemer, Paul leads up to that coronating fact by showing the particular way in which Christ achieved the power of salvation. The redemption that was in Christ Jesus was made possible through his propitiation. And Paul undertakes, in the opening chapters of his apologetic to the Romans, to show why this was necessary.

The reasons are two; first, because of man's alienation from God by sin; and secondly, because of the righteous nature of God. Let us look a little more closely into these two reasons. Paul sees that in the universe of a just God sin must be punished. It cannot be condoned or excused. It must be condemned. Because God is righteous sin and doom are riveted together. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." This is God's eternal attitude towards sin, an attitude which is the direct outcome of His holy nature.

But Paul cannot, or should I say, to his more credit, he will not blind himself to a further fact, which is the universality of sin. "There is no distinction, for all have sinned, and fall short of the glory of God." There remains only one conclusion to be drawn. All men are under the condemnation of God. To a man seeking righteousness as Paul sought it this is the most terrible of all realities, because man, of himself, cannot escape the penalty of sin. Redemption is a thing to be desired but a thing beyond human attainment alone. But just at that point when despair seems to have the victory, faith breaks through to the revealing of God's way with man. And this is the way of it, in Paul's own words: "Apart from the law a righteousness of God hath been manifested whereby God at once condemns sin and saves the sinner. For through "the redemption that is in Christ Jesus, whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, God is at once just and the justifier of him that hath faith in Jesus."

Now we are at the central point of Paul's argument. The sacrifice of Christ makes possible the redemption of humanity. And Paul shows how. He takes an ancient word, darkly familiar to many religions, and, filling it with a new meaning shows the high way of God's morality. We need to remember this lest we do injustice to God by reading into it a meaning that is heathen rather than apostolic. It has so happened in the past. It can so happen in our thinking, if we do not have a care about it. In many religions people tried to appease the anger of their gods by sacrifice. And some have thought that in some similar way Christ appeased the anger of God. His death placated God. We must not ascribe this view to Paul. Paul's teaching is not aligned with that in which it is thought that Christ's death changed God's attitude to men. His great point is that in Christ God revealed his righteousness. He did not return to righteousness. Jeremiah has told us of the everlasting love of God. And Paul speaks here of its necessary complement; the everlasting righteousness of God. God, through Christ showed Himself as being *at once* "just and the justifier of him that hath faith in Jesus."

Here we touch what is at once the greatest reality in our religion and its profoundest mystery. God's thoughts are higher than our thoughts. Through Christ God has made it possible for sinful men to pass from condemnation to freedom without violating the law of his own integrity. How Christ accomplished this is beyond the power of human explanation. God alone fully knows the wonderful ways of God. Yet Paul, looking into this miracle of redemption, finds hints of revealing of which he tells us something. He who was one with God was also one with man. In this word we have told to us something of the divineness and the depth of the experience of Christ. Listen: "Him who knew no sin he made to be sin on our behalf." The burden of the world's sin was borne by the Sinless One. Yet, through all his life Jesus did always those things that pleased the Father. Jesus condemned sin in the most effective way possible. He refused to have it in his life. He lived with sinners in such a way as to reveal to the uttermost, not only the love of God but also his righteousness. He built a door through the wall of despair that fronted men who were seeking righteousness. You remember the words of Jesus: "I am the door."

And now we come to the last clause of our text. God set forth Jesus Christ as a propitiation that "he might be just and the justifier of him that hath faith in Jesus." Let us spell out the meaning of this last clause. The word "justifier" is an unfamiliar word in these days, as is also the related word "justification." It would be interesting to study the significance attached to these words in the days of Paul. But we have not here the time. It will be sufficient here to say that when Paul spoke of God being the justifier of men he meant that God, through Christ, could accept men as righteous even though they had been sinners. But God cannot close his eyes to the facts. All men have sinned. Again we are facing an impasse. But the liberating word of Paul shows the way out. It is this: God is the justifier of him *that hath faith*

in Jesus. To have faith in Jesus is to be righteous before man and God. In Christ we become the righteousness of God in him. In Christ there is salvation. He is the way. Some one has said that Christianity is the sinner's only religion. We know, by a hundred ways, that God is just, but only by one way, through Christ, can we know that he is the justifier of the sinner. God grant that we may know both of these truths in the fulness of their glory and grace.

The Lord's Song in a Strange Land

Morning, June 22, Sunday After Trinity.

The Rev. Guy D. Wallace, D.D., Pastor, First United Presbyterian Church, Braddock, Penn.

"How shall we sing the Lord's song in a strange land?" Psalm 137:4.

A song is a thing of strange powers. It is an important thing. Has it not been said, "I care not who may write a nation's laws if I can write its songs?" The songs have greater power than the laws. Who could tell what might have happened during those awful days of the French Revolution if the men of Marseilles had not come singing their song that has become the thrilling, electrifying power of ten thousand revolutionary meetings? What a force that song was upon those ragged French mobs. Their courage might have failed, their enthusiasm might have died away had not those exciting, invigorating, driving strains come just when they did to madden further the exasperated Parisians. Just how much had that song to do with the French Revolution? Carlisle says that it was the "luckiest musical composition ever promulgated, the sound of which will make the blood tingle in men's veins and whole armies and assemblages will sing it with eyes weeping or burning, with hearts defiant of death, despot and the devil."

> "Ye sons of freedom wake to glory!
> Hark! Hark! What myriads bid you rise! . . .
> March on! March on! all hearts
> Resolved on victory or death!"

Did not O'Shaughnessy have the Marsellaise in mind when he wrote his oft-quoted little poem that contains the stanza:

> "One man with a dream, at pleasure
> Shall go forth and conquer a crown
> And three with a new songs measure
> Can trample a kingdom down."

There is indeed a strange unexplainable power in music, and a song is a spiritual mystery. Somehow vibrations of the air adapted to appropriate words will affect the soul and body of men. It can make the blood tingle or it "hath charms to soothe the savage breast." It can calm the ruffled spirit. It can instil a strange sweetness into the current of the blood. It can dissolve evil intents and motives and substitute noble ones. How many a youth, stirred by the sweet strains of music has felt the soul of a poet within him, or heard the call of a glorious career! And while he may have thought wistfully of the experience when its spell seemed to have vanished, there can be no doubt that something of nobility was added to him in that entrancing hour.

It is not strange that music with its songs has so large a place in religious life. God made a great place for it in the ancient temple on Mount Zion. We can know little about the form of the music of those times, but we do know that the people who worshipped there loved the songs of Zion. There were gifted musicians to plan and to lead the music of the temple. The singers held a place of honor. One of their prerogatives was exemption from taxation. And there were some four thousand of them in the halcyon days of Jerusalem. We may be sure that the music was not utterly crude of a people who could speak of the morning stars singing together and of "a very lovely song of one that hath a pleasant voice and can play well on an instrument." In the great work of renewing men after the image of Him that created them, God knows the strange, subtile power of song and gives it a great place in his Church. And it is incumbent upon the pastor of every congregation and the musical director, organist, chorister and all who have any responsibility for the music in the church to give earnest attention to every part of their work; and it is the part of worshippers to enter heartily into the singing and to yield themselves expectantly to the entire ministry of music.

The pathetic little song from which the text is taken pictures vividly the desolation of some who had known and loved the music of the temple on Mount Zion. Many a time had they heard the great chorus and the clanging instruments in the happy songs of Zion. Many a time had they joined in those beloved songs. They had heard, too, the solemn, warning messages of the persistent prophets who kept warning the people that their sins would one day result in God's withdrawing his protection from them. And that day came! There was the short, fierce, devastating war, the brutal shouts of triumph in an alien tongue, the terrifying roar of flame as their palaces were consumed by fire, the crashing down of those pillars before the temple in which they prided themselves so much and then the herding of themselves, God's proud nation, into huddling groups and the bitter march over the wastes to this strange land. And now, reduced to slavery, after some time had elapsed (but not enough to let the fierce resentment against Edom who laughed at their calamity, die down), they find themselves somehow in a group by one of the waters of Babylon. A company of soldiers comes riding along and, amused at their lugubrious expression, draw rein and mockingly demand that they sing —"Sing one of the songs of Zion." And then still laughing at the motley group of Jews in their gloom, they gave rein to their prancing steeds and galloped away. Sadly they looked at

one another, those poor Jews, and said "How can we sing the Lord's song in this strange land!" And that evening a sad-eyed poet wrote out this little song that so quickly touches our hearts with its pathos.

It was sin that had taken the song from their lips. Perhaps not their own individual sins, for the sins of one have power to stop the songs of others, as those in the home of the prodigal well know. But sin had caused the songs of Zion to cease and it always will stop the songs of God. There may be, here and there, one so crude as Samson who could talk of his mother's hopeful vows to a Philestine harlot, such an one might sing the sacred songs amid the scenes of develish revelry, but such creatues are rare. Where sin abounds if there are songs, they are not songs of Zion. And indeed song follows but a short distance along the way of sin. What a grotesque and horrible conception it is to imagine Satan gathering together those he has seduced, those whom he has persuaded to cast themselves down, gathering them together from the swine's feast and, waving a baton, shouting to them to sing!

It is a glorious truth that God is a Redeemer. And there is a counterpart to this psalm. It too is just a little one, the one hundred and twenty-sixth and it begins, "When the Lord turned again the captivity of Zion, we were like them that dreamed. Then was our mouth filled with laughter and our tongue with singing." And they observed the heathen watching them depart and saying, "God hath done great things for them." It is always a great thing when God takes back a sinner from his evil way. And then the song is bound to come. The "Sweet singer of Israel" wrote no sweet songs after he seduced Uriah's wife and murdered Uriah. He wrote no songs until he turned again from that region of sin to fling himself sobbing at the feet of his Heavenly Father and say "I have sinned and am no more worthy to be called thy son." But there was a song then. Like the water lily whose roots may reach down into the black slime on the bottom of the pond, the note of black sin is heard in the song. But it is not dominant. The dominant note is repentance with its consciousness of God's mercy and the blossoming again of the white flower of His love. And in this world of sinful byways, how men love that song. It is altogether likely that few of us would make lists of favorite Psalms and not include the fifty-first.

The expression "Songs in the night" is found a number of time in the Bible. The night makes the land seem strange, but after all, the only land that is really a strange land to the child of God is the land of sin. The darkness may still the song for a time, but when the voice of the Good Shepherd is heard even though in the valley of the shadow of death, a song can be sung. Paul and Silas with the untended wounds of the lash upon their backs struck up a song in the darkness of midnight and the old castle trembled to its ruin, for it is a thrilling sound to hear the song of a child of God in the dark. There was a loving mother, a neighbor, whose son died suddenly leaving her unconsolable. For weeks she was restless and distraught. Then suddenly peace seemed to have come to her and she told how it had occurred. One night throughout the night she seemed to hear her boy's voice repeating, "Open your eyes. Open your eyes." The next morning as she went about her tasks, she came to the piano where he had been so much. The music remained that he had left, for she could never bring herself to put it away. And that morning she saw the words. They were part of the title of a song there on the piano rack and the entire sentence was, "Open your eyes to the sunshine." She said it seemed as though her boy had spoken to her out of a land of sunshine and she was pleased to cherish the thought and now she was happy again.

Weeping may endure for a night, but joy cometh in the morning. The child of God may be sure of that and if the night watches grow long and most weary, even then he will find himself able to sing, quietly perhaps, but joyously. The concern of those who have learned the joy of the Song of the Lord should be, not to escape the shadows and sorrows, but to avoid the way that leads into the miry clay of the "Strange Land" of sin.

Windows in the House of Pain

Evening, June 22, Sunday After Trinity.

The Rev. Ralph W. George, A.M., Pastor Flint Street M.E. Church, Somerville, Mass.

"In the year that King Uzziah died, I saw the Lord." Isaiah 6:1a.

"The King is dead." So spoke a voice in the ears of Isaiah. As the prophet pondered this event his mind became charged with misgivings. There had not been for many years on the throne a ruler so able or so righteous as Uzziah. Nor as he peered into the future could Isaiah discern anyone who could duplicate the departed king in moral courage or political sagacity. Surely this was a hard day for the prophet-statesman, and a sorry day for the country.

It was with a pain-filled mind, then, that Isaiah sought out the church of his faith. He had gone there many times before. Doubtless he now went partly because of habit, and partly because it seemed the fitting thing to do in this stricken time. But he was hardly prepared for the experience which came to him. For there, he tells us, he "saw the Lord." His earth-born sight merged into a heaven-born vision. His despair at the weakness and futility of men was overwhelmed by this fleeting insight into that which God could accomplish. We can almost hear him saying: "In the hour of my helplessness I found an unexpected power; in the day of my loss I discovered untold

wealth; in the moment of my utter bereavement I came upon a Sustaining Friendship."

Our passing days often provide us with a sense of "shut-in-ness." We feel as though we were constructing an enclosure for ourselves out of Time's nearest materials. The hurrying events of which we are a part seem to be the stones and pillars of this edifice. Too often this structure appears as nothing else than a house of pain. But even as Isaiah lifted tear-dimmed eyes suddenly to behold that unexpected glory of the temple, so may we discover that our dwellings of pain are provided with windows through which there enters a purifying and a revealing light. Let us look at these windows and discern their beauty.

That window nearest us has written across its spaces the letters of the word Discipline. It is an old argument, I know, this road of reason which assures us that life's bitterness, its hardness and its heart-ache, its anxiety and its despair, are all for the maturing of our spirits. But though a familiar logic, we have not yet plumbed all its depths or followed to their ends all the coursings of its influence. We have not, for instance, pondered too thoroughly those rich lines in the Epistle to the Hebrews which declare that even Jesus was "made perfect through suffering." How much more we!

The fact is that many of life's supreme blessings are born in travail of body and mind. We love the quiet beauty of the pearl. That gracious jewel, however, is the product of agony. The oyster feels the invading pain of some foreign substance penetrating its shell. The energies of its sytem move instantly to the wound to resist and to heal. Thus, and only thus, is a pearl formed. As Dr. Sullivan of Trinity Church in Newton says: "No wound — no pearl." It is no sickly or misdirected interpretation of suffering that has made of Christ's supreme agony both a sweeping revelation of God's nature, and a new beginning for religion. Looking out on the comfortable and surfeited life of America today, a serious heart may well raise the issue as to whether a thrill of pain would not make articulate a sympathy and a compassion now unfelt and unseen. Isaiah was no less the patriot when the pain of bereavement made him newly sensitive as to his nation's future.

Beyond the window called Discipline is another, through the segments of which the rays of inquiring light seem so to meet and separate as to write another word, Compensation. Experience, carefully searched by an impartial spirit, assures us that there is no loss without some corresponding gain, no disillusionment apart from an increase in wisdom, no bereavement without a Comforter. Is it not Emerson who tells us in his essay on Compensation that even in the world of nature there is no process that results in total loss? A brightly burning fire appears to destroy utterly the twigs and branches upon which it feeds. But, scientifically considered, that fire is but a chemical process releasing for the enrichment of the atmosphere chemicals and gases essential to the growth of plants and trees.

In our physical life, pain is not a wasteful liability. It is the sentinel and watchman of our well-being. Its presence is the simple announcement that some organ or tissue is unable rightly to perform its function. Without pain, the human system might be ravaged by disease frequently beyond the possibility of repair. Much of our mental anguish and social unrest is to be interpreted in these terms. They are the symptoms that all is not well with our inner life, or with the community life about us.

Think, for instance, of the severe want and misery which overtakes a portion of the people of every large city almost every winter. Aside from the physical hurt involved, this condition points to one or both of two facts. Either our social life is not ordered upon a basis of justice and fairness to all, or, a considerable number of people are not sufficiently developed morally and otherwise to make provision for their most common needs. Pain has here a compensating value in that it provides the necessary information and incentive upon which any remedial program must be built. Or consider the World War. Its losses and agony were beyond all computation. Yet even these, terrible as they are, may not be without benefit if they have made it clear that civilization can proceed no further with war as an accepted institution for the attempted settlement of international differences. Even personal bereavement, crushing as it is, has roused millions of thoughtless and careless people to a new level of serious thinking and purposefulness.

A careful study of the worlds of nature and personal experience leads us to discover a providential ordering of life. The law of compensation is forever restoring an equilibrium by setting profit against loss, and unexpected achievement over against failure. It was the well-known English preacher, Watkins, who set out to explore a gold mine in a southern sea-coast town of England. All day he traversed its underground passages seeking the glitter of gold. To his utter disappointment not a gleam of shining metal was to be seen. Weary and chagrined he made his way to the dock at the close of day. But as he walked up the gangway to his vessel, he saw below him bars of pure gold were being carried into the hold of the ship. They had just been smelted from the ore of the very veins which he had so lately searched. In like manner a Gracious Providence transmutes the ugly sorrows and resounding bitternesses of daily life into golden achievements and blessings. And when we make that last great voyage of the spirit, we shall learn to our great joy that this refined treasure is not left behind.

Arching over both these windows, Discipline and Compensation, is another of clear and shining beauty. One must gaze long before he finally detects, worked into its very substance, the letters of the word God. Have we ever asked ourselves as to why we do not live as triumphantly as did Jesus? Is it not because through trial and vicissitude we fail to see God as and when he did? Looking frankly at the universe about him, Jesus found everywhere the moral laws of God's right-

eousness, justice, and mercy. To him these tokens of the Divine Presence were as fixed, clear, and unmistakable as are the workings of the law of gravitation to us. In such a faith he lived. With such a faith he died, not trying to escape, as many a modern man so beset would have tried, by suicide.

If we are determined to be Christian, that is, to look at life through the eyes of Jesus, we shall find God constantly. His is the perspective that heals the heart and makes serene the mind. We see life in tiny fragments. Jesus saw it clearly and in its completeness. It is said that on the day of the battle of Waterloo all England lived in breathless trepidation. What would be the outcome? Late in the evening came the message: "Wellington defeated." For hours the English nation was bowed down in utter despair. But on the next day there came another message: "Wellington defeated Napoleon." You see how it all was. The signals began to flash over the battlefield, and so on to the British Isles, before the mists of the conflict had cleared away. And so the news was relayed with only a part of the truth. We, too, enveloped by fogs of misunderstanding, try to catch the full meaning of life's mysteries. It is only when these clouds have been lifted, or when we have been lifted above them to gaze upon the window supernal, that we may hope to know fully, and not "in part."

We live in a house of pain. Yes! But the place of our dwelling has windows — Discipline, Compensation, the fact of God — all these glorious and abiding. Like Jacob, exiled and forlorn, we may often say in our extremities: "How dreadful is this place." But looking at and through these windows we may add with him, and in exultant tone, yet "this is the very gate of heaven."

The Mind of the Master

Morning, June 29, Second Sunday After Trinity.

The Rev. W. Henry Harris, Pastor M.E. Church, Deerfield, Michigan.

"Let this mind be in you which was in Christ Jesus." Phil. 2:5.

What Saint Paul in his epistle to the Corinthians claimed as his possession he, in this text, urges the people of the Church at Philippi to get. May we not for our especial benefit regard this advice in a representative sense, and thus apply it to our own selves as people of the modern Churches? But at the outset I am within the bounds of propriety when I ask "What is the nature of the mind that we are counselled to obtain?" Here, however, we recall that some wise man has averred that we cannot penetrate the mind and observe its processes of reasoning, thinking, apprehending and judging. Then, how are we to ascertain the character of the mind of Christ? May we not learn of His mind by evidences produced therefrom? Saint Paul says in effect in this second chapter that we may know of the mind of Jesus by observing what He did in the realm of nature and grace. For further examples we may consider our greatest poet and dramatist Shakespeare. We can ascertain the nature of his mind from the character of his immortal works. The originality of his thoughts, the profundity of his ideas, the superbness of his diction, undoubtedly determine the nature of his mind — a mind fraught with ideas and sentiments of a poetic nature. In like manner one may become conversant with the kind of mind of a great composer of music such as Handel, by listening to the strains of the music of one of his masterpieces as played by a skilful organist on an organ. As one hears the music pealing forth in loud tones, or dying away into mellow cadences as if they were whispers of an angel from the spirit land, he may, without doubt, discover that the mind of the composer was charged with ideas and sentiments of a musical nature. The same kind of reasoning may be applied to the works of sculptors, writers, inventors, for the mind is evidenced in the kind of thoughts he generates, the words he speaks, the deeds he does. Applying, then, this kind of reasoning to Jesus Christ and we learn the nature of his mind.

1. *His condescension from Heaven to earth.*

He shared the glory of Heaven with his infinite Father. "He thought it not robbery to claim an equality with God," to use the words of the writer in the chapter from which the text is taken. He was worshipped by angels and archangels, who, when they worshipped him, veiled their faces with their wings, and cried, Holy, Holy, Holy, is the Lord God Almighty; heaven and earth are full of his glory and majesty." He was privileged to feast upon scenes of beauty and grandeur such as surpassed the most beautiful of earth, and beside which earth's sublimest scenes fade into utter insignificance. The music to which he listened outvied the sweetest music that has ever fallen upon the drum of mortal ear. But he yielded up all that — and condescended to come to earth to live a life of humility and poverty. "The foxes had holes, and the birds of the air had nests but the Son of Man had no place to call his own where he could rest his tired body.

> "He saw us plunged in deep distress,
> He flew to our relief;
> For us he bore the shameful cross
> And carried all our grief."

Such language graphically describes our Victor's condescension. And if we are to be Christ-like, we too must be condescending and humble in our nature and conduct. But we are not in Heaven and therefore cannot go down to earth to suffer and die for others. Then how can, and how may we exemplify Jesus in this regard? Well, are there not those who are beneath us socially, morally and in some other respects? Some have gone down through drunkenness, and through vice and in many other ways. Then, may we not give expression to sentiments that have found an echo in

our souls, and say — and act accordingly when we repeat them —

"O, come let us go and find them;
In the paths of death they roam;
At the close of Life's day,
'Twill be sweet to say,
I have brought some lost one home!"

And, then again,

"Down in the human heart
Crushed by the tempter,
Feeling lie buried,
That grace can restore.
Touched by a loving hand,
Wakened by kindness,
Chords that were broken,
May vibrate once more!"

So let us apply ourselves to the great task fired and inspired by the thought: "It was the way the Master went; should not the servant tread it still?"

2. *His surrender of self to Kingdom work.*

"Lo, I come, to do Thy will, in the volume of the book it is written of me," were the words that he addressed to His Father as he opened up his great soul-saving campaign. He laid his all upon the altar of self-sacrifice. His was an infinite surrender, and absolutely without reserve. We, too, are called upon to surrender. Can we conscientiously say, "I surrender *all*." At this point we are reminded of the fissure that legend portrays. It was located just outside the city of Rome many years ago. In consequence of its presence the lives of those were in great danger as they passed that way after night-fall. There went out the saying that if the *dearest* thing to man could be discovered and thrown into that fissure it would close, and so the danger would thereby be eliminated. Philosophers, scientists, mathematicians and others sought to find the *desired thing*; — all tried to offer a solution to the problem, but, alas, so many failed! But at length it was proclaimed throughout the regions that the *precious, most loved thing* was found, and that on a given day, at a given hour and minute, it was to be thrown into that hole. Many thousands of people went to the border of it to witness the closing of the dangerous fissure. At a tense moment there drove up on a splendid charger a young man. He was fashionably dressed, was privileged to mingle with other wealthy young men of his high social status. *Life was very dear to him*, for he loved its pleasure and its gaiety. As he neared the edge of the fissure he dismounted, and suiting his action to certain words that expressed his willing surrender and spirit of sacrifice for the sake of others, with a real altruistic spirit he plunged into the awful hole, for he had discovered the dearest and most precious thing to man, and that was — *self*. As he did so the hole closed. What a splendid illustration of self-sacrifice!

Here is the obvious lesson for us — self-sacrifice for the fallen, the wandering ones — those for whom Christ died. So let us save souls from deaths, moral and spiritual.

3. *His constancy in doing His Father's will.*

He who said, "I delight to do Thy will," did it. He most certainly did it. You may have heard the story of a certain race that was set. There was a prize for the contestant who was first to reach the goal. There was a number of well-trained men desirous of outrivalling their fellow-runners. There was a vast crowd on either side of the race-course. Among the fans there was a young lady who loved dearly one of the contestants. When she observed that one racer was outstripping her lover she used her resources to secure for him a win. Concealed underneath her robe she carried some tinselled apples. When she saw that others were gaining, she threw in on to the course some of those apples. Diverting their attention, all the competitors except her lover paused to pick them up, but while they were doing so her lover, heedless of the apples, kept his eyes upon the goal and, nothing daunted, just broke away, and reached the goal and gained the coveted prize.

"Jesus set his face towards Jerusalem." Who for the joy set before him endured the cross, despised the shame and has gone in to sit down upon the throne with his Heavenly Father.

Here is for us a lesson of constancy in doing our Father's will. "There is no prize for half-way runners." "He that putteth his hand to the plow and looketh back is not fit for the kingdom." In the story of Lot's wife of former days there is impressed upon our minds the folly, and consequence of looking back with a desire to return.

By a condescending spirit, by surrender of self, by a constancy in doing the will of God, let us manifest the mind of Jesus. In this way our lives shall wield an influence for good in regard to the people who are straying on the ways of life. And, in this way we will give evidence to the world, the Church, and to those of the kingdom of God, that we are dominated by great principles; that we have high ideals; that we believe we are in the van of those that are seeking to help Jesus to see the travail of his soul and to be satisfied. So let us make the sentiment of this fine stanza the prayer of our hearts —

"Plant and root and fix in me,
All the mind that was in Thee;
Settled peace I then shall find;
Jesus' is a spotless mind."

Uncomfortable Beds

Evening, June 29, Second Sunday After Trinity.

The Rev. Arthur D. Smalley, Pastor Broad Street Baptist Church, Washington, Pennsylvania.

"For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." Isa. 28:20.

Inventions have conspired to make the present age exceedingly comfortable physically. The very reverse is true in the spiritual realm. Humanity is restless. Man can not be satisfied with the supply of his physical wants. Yet there are many men and women today who do not seem to have any idea of the direction they must turn to find peace. We may develop the art of bed-making to the acme of perfection. If along with it we can not

find that which will produce great calm in our hearts it is of little use.

In the verses of this chapter which precede the one from which our text is taken Isaiah has been delivering a strong denunciation of the people of his nation for their sin. Their claim to be the chosen people will not save. They must suffer for the wickedness of their ways. Their greatest evil consisted in their turning away from God. In that state they could expect no peace. While external and material conditions have changed greatly since that day the real needs of men are the same. The temptations which assail us today are clothed in new garments. Inwardly they are the same which the prophet says caused Israel to lie in beds that were too short and whose coverings were too narrow for one to wrap himself in them.

1. *Today's Uncomfortable Beds*

In recent years there have been men whose writings seem to set forth the idea that it is a sign of mental inferiority for one to hold definite creedal beliefs. They praise the open-minded attitude. We do not plead for the closing of the mind of men to truth. Jesus himself set forth the need for open mindedness when in his promise of the coming of the Holy Spirit he said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." How can one be guided into all truth unless he has an open mind. The closed mind shuts itself off from the possibility of entrance into the many avenues of truth. It holds us back from following the leadership of the Spirit of God. The noble words which John Robinson addressed to the little company of Pilgrims who were setting sail for this new land are as much needed today as they were when they were first uttered. "I charge you before God and his blessed angels, to follow me no further than I have followed Christ; and if God should reveal anything to you by any other instrument of his, to be as ready to receive it as ever you were to receive any truth by my ministry; for I am confident the Lord hath more truth and light yet to break forth out of his holy Word." That states the open-minded attitude precisely. Yet it gives more than that statement. It reveals the need of some standard by which we shall measure those things which are presented to us. If we are to be more than derelicts upon the ocean of life, blown to and fro by every breath of opinion we must have some great fundamental beliefs which shall act as a sort of ballast. The cross currents of opinion have unsettled the minds of many. Our churches as a result are composed of many people whose only reason for being in them is that their parents were and that they feel it is respectable for them to belong. No wonder that much of our religious thinking today is nebulous! To put it in the words of our text it is to be expected that great portions of our population are sleeping on spiritual beds that are too short and whose coverings are too narrow for them to wrap themselves in.

Such a state of affairs was inevitable. Within the last half-century science has come into her own. Many have failed to discover that there is a higher unity between science and religion in God. At times the two branches of human endeavor seem to teach things diametrically opposed one to the other. The things with which science has to do are tangible; those which lie in the realm of religion are intangible. Science deals with things which can be counted and weighed and measured; the things which belong to religion are idealistic. The man of science talks about things that are daily experiences; the man of religion talks about experiences which belong only to occasions of high exaltation. So many have felt that they must make choice between the two branches of human endeavor. They have either thrown over whatever of religion they may once have possessed or they have held it for the sake of respectability.

Partly as a result of this emphasis on science has come the growth of materialism. From the very dawn of human life on this planet man has had to fight the temptation to think that the things he handled and with which he worked were the most important things. It is only natural that it should be so. Man is compelled by the very nature of the case to devote much time and earnest endeavor to the making of a living. Most men are dealing with things. These may be things to eat, things to wear, or things which go into buildings. It is natural that he should think that these are important. Nor should it be thought strange that as he works with them constantly that he should magnify their importance until in his eyes they are of the highest consequence. Thus his day begins, progresses, and ends in relation to things which he handles. The result is that he comes to have the conviction that these things are of chief value. To them he devotes the whole of his time. In the acquisition of them he spends the strength of his manhood. He has an ever increasing joy in gaining possession of them. His interest never rises higher than that which is of this present world. He measures himself and his fellows in relation to the control he gains over them. He counts that man who has acquired possession of the largest number of them, as indicated by their monetary value, to be successful. In fact as time goes on he loses interest in any thing which he can not value in the currencies of this world.

He has lost all sense of proportion. There are times when the things of time and place fail to satisfy. The soul gives expression to its inmost longing. Though strenuously repressed and denied these longings reassert themselves. Thus one discovers that his materialistic outlook on life is too short a bed and too narrow a covering.

2. *The Disconcerting Presence of Jesus*

There is another reason why the world today is so uncomfortable. Jesus Christ is in the world. His presence is robbing men of that easy-going indifference which is the bane of existence. His primary purpose in coming to this world was to bring men and women into fellowship with God. Men and women often act as though they did not desire to be brought into such relationship. The

are quite satisfied with the life they are living. Then they come face to face with Jesus and all peace is gone. Jesus makes those who are unwilling to come up to his standard decidedly uncomfortable.

Jesus said, "I am come that ye may have life and that ye may have it abundantly." How many of us after a survey of our lives feel that we are living abundant lives. What, after all, makes up life for us? Many seem to be content with three meals a day and a bed in which to sleep at night. Some would add a few things to that and are satisfied if they are permitted to listen in on their favorite radio program, to see their favorite screen stars, or to witness exhibitions of their favorite sport. Most would add that they need to have a growing bank account with which to meet the exigencies of life. Be our wants few or many we are satisfied with a comparatively few things, most of which are of a very trancient nature.

We are too busy buying land, engaging in business, or looking after the details of our family life to accept the invitation of Jesus to come to his banquet table. We are making ourselves uncomfortable beds. The attention to details often bores us. Yet we are so concerned with them that we can lift our eyes to wide vistas of abundant life to which Jesus is calling us. We let petty things keep us from seeing those things which are of real value. Christ challenges us to think in terms of eternity and we are determined to think in terms of time. In doing so we limit our lives to the doing of tasks that belong to this earth. We shut ourselves off from the abundant life which requires an eternity in which to complete itself. Any attitude that comprehends less than eternity in which to fulfill itself is too short for man. Jesus will not permit one to be calm and happy with a mean life. As we look at his example, see the service he rendered, the cross upon which he suffered, we are impressed with the abundance of his life. We realize that to live abundantly one must live sacrificially.

Jesus proposed to give his followers peace. Many who bear the name of Christ have no peace. They are troubled about many things while they utterly neglect the one thing needful. That is to rely utterly and completely upon Christ. How few demonstrate by their lives their faith in the Lord Jesus Christ. They reduce the divine institution of the church to a merely human organization. In their service to this organization they fret their lives away. Were they more eager to accept the commands of Christ and live their lives according to his counsel they would know the meaning of his peace.

The present day affords many examples of this lack of peace. There has been an appalling increase in the number of people suffering from nervous disorders. The treatment prescribed in some cases involves the use of elements of worship. That is to say the thing which was needed to restore calm and peace to their nerves was return to the worship of youth. Though life may be full of troubles and sorrows they have learned what Paul meant when he wrote of the peace of God which passeth understanding. In the strength of that peace they have gone many days.

Christ is waiting to empower our lives for Kingdom tasks. No one sways the lives and hearts of so many people as Jesus does. The nations look more and more to him for counsel and guidance. We are far from that time of which the prophet wrote when he foresaw that the kingdoms of this world should become the Kingdom of our Lord and his Christ. Great have been the achievements of his church. And yet the church is very uncomfortable when it faces the tasks which remain to be done. Christ will rule supreme only when the people of his church consecrate themselves with a new loyalty to him and his cause. Then will they have the power. Who of us dares assert that we have the fulness of power we have a right to expect? It is our lack of power in the face of world conditions that makes us so uncomfortable.

Christ is so rich in power that as we compare our faltering strength with his we can but bow our heads and acknowledge that we have failed. We are occupying beds that are too short. The coverings are too narrow. Whenever men and women yield themselves to the ministry of Christ they will find that they are possessed of an abundant life, a peaceful life and withal a life that is empowered from on high for kingdom tasks.

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

THE WILLIAM J. HART, D.D.

LOST LIFE'S MUSIC

Josh. 7:21. "When I saw . . . the spoils . . . then I coveted them."

A young woman was graduated from a conservatory of music some years ago. Her nature seemed tuned to respond to the pleading beauty of the sacred masterpieces and the powerful appeals of great composers. Music was her life. Physical hunger, comfort, money, were trifles when she was on the trail of music. Things spiritual overshadowed things material. She married a lawyer in a western state. He was ambitious. The

bumptious, materialistic, money-making pioneer community called them to throw themselves into the struggle for a fortune. Gradually the thoughts of houses and crops, of bonds and investments rose to the surface of her mind. The thrill of motifs, the passion for playing settled to the bottom like the sediment of a former life. I saw her a year ago. Her talk was about property and political offices. The soul elements of her nature had yielded to the gravitation and gone down before the bodily elements.— *Ralph W. Sockman in "Suburbs of Christianity."*

AT THE LONG HOUSE

John 2:1. "There was a marriage."

Hard against Blueberry Mountain, in the New Hampshire hills, lies the Long House. One comes to it up a gradual slope of country road that twists and turns, as all good roads do, from the historic town of Hillsboro. Up that road, for a century and a half, have gone the sons and daughters of New England. And still they go — New England's sons and daughters by adoption. For today the Polings hold the Long House, and the old traditions have come again to live in that quiet valley.

There were travelers last week — an unwonted stream of them — on the twisting road from Hillsboro. They parked their cars — nothing traditional about that — in the lee of the great, unpainted barn and walked across the lawn to the Long House which waited — gala dressed — to greet them. The Long House was to have a wedding — what memories of other days and other brides and grooms! Here, in its age, youth had come once more to claim it with their laughter. For here, on November 10, Rachel Katherine Poling was married to Mr. William Gardner Van Note.

It was a family wedding — as Long House weddings should be. The father gave the bride away and read the wedding service. And the father, too, proposed his own toast to the bride . . .

> "Then joy to her, success to him,
> With both of these together,
> The Long House prayer,
> Breathes everywhere,
> Forever and forever."
> — *The Christian Herald, Nov. 23, 1929.*

MOTOR MANNERS

1 Cor. 15:34. "Get back to your sober senses" (*Moffatt*).

If a gentleman, walking on the sidewalk, accidentally collides with a lady so that his eyeglasses are knocked off and broken, he will take off his hat and apologize profusely for his own clumsiness. But if the same gentleman, driving his automobile, sideswipes the lady's car and crumples her fender, he will glare at her and yell, "Say, why don't you learn how to drive?"

And if a lady, hurrying to keep an appointment, comes to a door through which but one may pass at a time, she will stand aside to let another lady go ahead of her. But the same lady, driving her car, will invariably race another driver for a narrow opening in the road, and whether she wins or loses will exclaim, "Dumb-bell! The police ought to keep people like that off the roads."

What is there about motoring that makes the most estimable citizen, man or woman, forget all manners, all etiquette, all decencies of behavior? Every driver has a chip on his, or her, shoulder. We conceive hates toward strangers we have never seen before and never will see again. We scorn the slow drivers and abhor the speeders. We sass the police — when we are safely past them. No one suits us. And yet, once we are afoot again, we resume politeness as a matter of course.

Perhaps someone should write a book of motor etiquette — only we'd have to change human nature to get it read.— *The Ladies' Home Journal.*

FAITH AND ACTION

Heb. 11:30. "The walls of Jericho collapsed, after being surrounded" (*Moffatt*).

Conviction alone, minus the courage to act, spells not faith, but cowardice.

Faith springs from man's need, not merely to think something, but to do something, institutions where it is not possible for him to doubt . . . Faith is Jesus convinced that love is the mightiest power in the world — and laying down his life for his friends. Faith is Columbus convinced that the earth is round — and sailing. Faith is Pasteur convinced that it lies in the power of man to rid himself of parasitical diseases — and applying his vaccines, first to animals and then to men. Faith is Woodrow Wilson convinced that it is possible to maintain the peace of the world by continuous conference and re-adjustment — and staking his place in history on the creation of a league of nations.— *E. F. Tittle.*

WE LAY US DOWN TO SLEEP

Heb. 11:1. "Now faith is a well-grounded assurance of that for which we hope" (*Weymouth*).

> We lay us down to sleep,
> And leave to God the rest;
> Whether to wake and weep
> Or wake no more be best.
>
> Why vex our souls with care?
> The grave is cool and low —
> Have we found life so fair
> That we should dread to go?
>
> Some faithful friends we've found;
> But they who love us best,
> When we are underground,
> Will laugh on with the rest.
>
> No task have we begun
> But other hands can take;
> No work beneath the sun
> For which we need to wake.

We lay us down to sleep;
Our weary eyes we close;
Whether to wake and weep,
Or wake no more, He knows.
— *From a poem by Louise Chandler Moulton.*

HORSE SENSE

Titus 3:2. "Nor be contentious" (*Weymouth*).

"A horse can't pull while kicking.
This fact I merely mention.
And he can't kick while pulling.
Which is my chief contention.

"Let's imitate the good old horse
And lead a life's that's fitting;
Just pull an honest load, and then
There'll be no time for kicking."
— *Selected.*

A DEMOCRACY, AFTER ALL

Titus 3:1. "To be ready to every good work."

A young man wearing corduroys and high top boots spent a day in Albuquerque doing a job of work at the airport. He installed a radio station for the Western Air Express.

All reports indicated that this young man's work was satisfactory.

The workman, who gave his name as Herbert Hoover, Jr., came into the town unannounced, did his work at the airport and departed quietly, without benefit of escort or brass band. He did, however, make front page of the Albuquerque newspapers.

This Mr. Hoover's father once worked in New Mexico as a young mining engineer. The father now holds a responsible position in Washington, D.C. He is President of the United States.

Young Mr. Hoover's quiet businesslike entrance and exit emphasizes the fact that the United States really is a democracy.— *New Mexico Star Tribune.*

ARTIST LEARNED TO USE LEFT HAND

Rev. 2:7. "To him that overcometh."

A story of determination and achievement such as has rarely been related, lay back of the announcement made in Syracuse, New York, to the effect that on the first of June, 1929, Robert Reid, member of the National Academy of Design, and one of the foremost painters of the United States, would have an exhibition of his paintings in the Syracuse Museum of Fine Arts. Two of these paintings had also just before been shown at the spring exhibition at the Academy of Design in New York.

Medals were awarded to Mr. Reid at the Chicago Exposition (where he received the gold medal as Master Artist), at Paris, at San Francisco, and elsewhere. A long list of prizes and honors from the highest sources has also been received by him for his artistic work. These are given in detail in "Who's Who in America." Then, when about sixty-six years of age, the artist suffered a stroke. He was badly paralyzed on his right side and could not use his right arm or hand, and he had always painted with the right hand. His friends thought his working days were over, but he insisted that he would again return to his painting.

Thinking that the strain would be too great for him, his physician at the Clifton Springs Sanitorium, where he was receiving treatment, declined to give permission for him to paint even with his left hand. Mr. Reid, however, said: "Finally the doctor went away, and I made up my mind that I was going to try, anyway. The first thing I tried was a winter scene observed from the window of my room at Clifton Springs. I painted very feebly at first. It was hard, infinitely hard work." Then he expressed his joy when he came to realize that he "could re-establish co-ordination between artistic perception and the power to express even with a hand hitherto untrained." Thus at the age of almost seventy the plucky painter triumphed over a physical handicap.

A WEDDING AND A DEGREE CALLED HIM HOME

Phil. 4:8. "Keep in mind whatever . . . is attractive, whatever is high-toned" (*Moffatt*).

Greatness consists in knowing how to meet a particular situation. Initiative, tact, diplomacy are important features of the winning life. Smoothness wins when sternness would often fail. An illustration of a vital character was given by the renowned Owen D. Young in a brief speech following the receipt of an honorary degree from Hamilton College on June 17, 1929. It may be recalled that Mr. Young arrived in the United States on June 14th. The next day, Saturday, he was in Cleveland to attend the wedding of his son; and the following Monday, therefore, found him at Clinton, New York, the seat of Hamilton College. Early in the address Mr. Young said:

"Our conference in Paris dragged along. To be sure we had agreed upon the major terms, but there were many things left on which we might have disagreed, and particularly to get statemenst which could be translated from one language to another — difficult to get statements which satisfied in meaning and color all those different groups.

"About the first of June I realized that we might be spending many weeks there. And yet I did not wish to assume, and I had no right to assume, the arbitrary position of ordering up the George Washington, or saying that I was going home on a given day. But I did say to them that on the 15th of June my son was to be married in Cleveland, Ohio; and that on the 17th of June I expected to be honored by a degree from Hamilton College, which is the college of Elihu Root. The thing which I should most like to do was to get home for those two ceremonies. And I said the latest ship would sail on the eighth of June.

"From that time on there was no need of my urging that committee. Whenever small differ-

ences of opinion came, someone would say, 'We must get Mr. Young home for his son's wedding. We must get him up to Hamilton College to get his degree." And they ended the proceedings at seven o'clock of June 7, and at ten o'clock on the eighth of June I left for the United States. What finer evidence of the warmth of human feeling and cooperation could you have than that? How much more helpful to me and my committee than any arbitrary statement that I must sail for home on a certain day?"

Thus did the speaker indicate that the world is warm and sympathetic towards those who seek to enter into cordially human and understanding relations with the same, and who does not assume an attitude of superiority. Because he knew how to make a human appeal to those men he was enabled to reach America for the wedding of his son, and also to add to his collection of degrees another Doctor of Laws.

BAND PLAYED A HYMN OF THANKSGIVING

Isa. 51:3. "Thanksgiving, and the voice of melody."

Not until there had been much discussion and somewhat long delay did the nations of Europe finally decide to adopt, late in the summer of 1929, a plan of settlement of debts involved. Speaking of the scene on that occasion the British Weekly said:

". . . The Conference ended amid universal congratulations and satisfaction . . . As the delegates finally left the Conference Hall, the band assembled in the square (at The Hague) played the stirring old hymn, 'Now thank we all our God.' That hymn, we may add, was written by Martin Rinkart (1585-1649), and the translation used in our hymn books is by Cathrine Winkworth."

UNVEIL SHAFT TO TEACHER

1. Tim. 2:6. "Who gave himself . . . to be testified in due time."

White Hill, Ill., September 28, 1929 — A marble shaft of Whiteside Park, this city, recently was unveiled as a memorial to Annie Louise Keller, school teacher, heroine in the tornado which swept, Central Illinois on April 19, 1927. The school where Miss Keller taught was in the path of the storm. In shielding the 22 scholars she gave her own life. She observed the approaching storm, calculated its force and defined the danger to herself and the children.

With a calmness that was forced in order not to alarm her charges she commanded them to "crawl under the desks and remain there." Because she had been able to maintain perfect discipline and also had won the love of the boys and girls they were quick to obey. She stood near the door while the roar of the storm grew louder and the gathering clouds more menacing, alert to see that not a single child crawled from the shelter to which they had been ordered.

The storm passed leaving a trail of destruction. Rescuing parties found the school building demolished, the bricks piled upon the desks,heavy timbers scattered about. In desperate haste they cleared away the debris but found only one crushed and mangled body. It was that of the teacher. Every pupil was alive and unhurt. The teacher had been buried beneath a falling wall; desks had protected the children.— *The Syracuse Herald.*

Finished the Basement Floor First

Luke 14:30. "Began to build."

A man I know, in the building business, has been able to put up and sell more houses than any of his local competitors. He seems to have little difficulty in selling a house as soon as it is nearing completion. He told me his secret.

"I finish the floor in my basement the first thing," he said. "A prospective buyer is as much interested in the cellar of a house under construction as any other part, because it is there that he can see just what kind of plumbing, heating and water system is being used. But, as a rule, a cellar is so muddy and so full of rubbish dropped from above, that no man likes to step into it — and his wife is even less inclined to look at it. Most builders foolishly put the cement floor in their cellar the last thing. I do it first."— *Fred C. Kelly.*

FLOOD AIDED LAW ENFORCEMENT

Job. 22:16. "Overflown with a flood."

Queer things are always happening, and the element of surprise in life is sometimes amusing. Among the interesting things related by the Associated Press after a flood in the south was the following sent out from Macon, Georgia:

"Boilers and barrels, riding the receding waters of South Georgia floods, today told the story of a huge prohibition cleanup in which neither federal nor state officers participated.

"Literally hundreds of riverside stills, which, because of their inaccessibility had been comparatively safe from revenue men, were swept away by the high waters.

" 'Three times as many federal officers as there are on duty here could not have done the work so well,' one officer said."

"WHY SO LONG?"

Num. 25:12. "My covenant of peace."

Delivering an address at the laying of the cornerstone of a new city hall building in Ogdensburg, New York, October 12, 1929, Secretary of Labor James J. Davis closed with these paragraphs in which he reproduced a picture which had impressed him:

"I have just come from seeing the two chief representatives of our great peoples discussing means for putting into practice the good will which the peoples of the world now at last bear toward

each other. Here on this continent, they have the best example of what peace means, in the relations of Canada and the United States. The same methods will be found for extending such relations everywhere.

"I stand here with a picture fresh in my mind — a picture of these two great leaders sitting on a log beside the head waters of the Rapidan in Virginia. At their feet a silvery stream sparkles and trills as it wends its way to the great ocean. The rocks in that stream only dash it into lovelier cascades; they do not stay its steady onrush to the sea. Rather, the stream grows larger and of more resistless flow. So, in the same way, I believe will grow and flow into ever more resistless influence the plans for a world-wide peace which those two men talked over on a placid autumn day.

"For that brief talk, one of those representatives journeyed 3,000 miles across the sea, the first prime minister of his country ever to make such a journey, and on such a momentuous mission. He received such a welcome as America has never before extended to any man. He and our people both desire peace, and they instantly understood each other. How that greeting touched the Prime Minister of England he himself confessed in his simple, sincere way, when he said to the American Senate, 'Why have we been so long in coming over?'

"It was a great line, from a great man, at a great moment. These are times when the entire world is swept up into a new spiritual exaltation. Brotherhood has come to mean something."

DEAD BODY TO BE FASHIONABLY ATTIRED

Matt. 23:29. "And garnish the sepulchres."

"The body of the late Enrico Caruso will be kept dressed in conformity with the latest fashions as long as its condition allows it to remain open to public view in the burial crypt at Naples, Italy, Tito Schipa, noted tenor, told the United Press today."

This was an item carried in the newspapers on November 14, 1929, from Paris. It stated that the body of Caruso has rested in a crypt in Canessa Tomb since his death in 1921. Visitors are granted permission to view the remains through the covering of the casket.

"Caruso's closest friends have decided that every three years they will re-open the casket and change the clothing, keeping his remains constantly dressed in the latest fashions as long as the embalming maintains the perfect state of the body," according to the statement of Schipa.

The body may be dressed "in the latest fashion," but it still remains a dead body.

BURIED WITH HER LOVER'S RING

Rev. 2:10. "Faithful unto death."

"Jennie Van Duyne has been buried in Brooklyn wearing the ring which her fiance, Captain Seth Griffith, of the United States Cavalry, gave her in 1860. He answered the call to arms in a hurry and never returned." This was a statement made by the Associated Press in November, 1929, bearing the indication that it came from New York. Miss Van Duyne was ninety-two years of age, and was for years a school teacher. Thus she carried to the grave the ring which she had cherished for almost sixty years.

HENRY FORD ON SMOKING AND DRINKING

Rom. 12:9. "Abhor that which is evil."

The marvellous achievements of Henry Ford give weight to his words. Therefore his emphatic utterances in his recent book, "My Philosophy of Industry." in relation to both tobacco and prohibition, are worthy of serious consideration by young people. Two paragraphs are as follows:

"Anything that interferes with our ability to think clearly, lead healthy, normal lives, and do our work well will ultimately be discarded, either as an economic handicap or from a desire for better personal health. Tobacco is a narcotic which is exacting a heavy toll from our present generation. No one smokes in the Ford industries. Tobacco is not a good thing for industry nor for the individual.

"The coming of prohibition has put more of the workman's money into savings banks and into his wife's pocketbook. He has more leisure to spend with his family. The family life is healthier. Workmen go out of doors, go on picnics, have time to see their children and play with them. They have time to see more, do more — and, incidentally, they buy more. This *stimulates business* and increases prosperity, and in the general economic circle the money passes through industry again and back into the workman's pocket. It is a truism that what benefits one is bound to benefit all, and labor is coming to see the truth of this more every day."

TIME TO TURN

Ezek. 33:11. "Turn ye, turn ye."

A young woman living in a state where laws are somewhat lax as concerns the driving of automobiles, went out for a short spin one day and found herself on a highway with no crossroads. She did not know how to turn, and accordingly she drove on and on for twenty miles before she came to a crossroad, enabling her to face about and go in the other direction.

Some young people seem to contend with a similar difficulty. They seem unable to turn squarely about. They may be ashamed of what they are doing, but they find it hard to admit it. In their hearts they know they are going in the wrong direction, but it is so hard to turn around that they keep straight ahead.

The girl referred to, who could not turn her car, drove forty miles instead of the five intended. That was of small consequence compared with what some of you are doing. It may not be easy to turn, but it is possible; turn you must if you are to keep your life from being a failure.— *Young People's Weekly.*

The Homiletic Year --- June

THE REV. CHARLES G. AURAND

Rev. Charles G. Aurand

Children's Day

Pentecost

Commencement

Trinity Sunday

A PRAYER FOR THE MINISTRY

O, Almighty God, who by Thy Son, Jesus Christ, didst give to Thy Holy Apostles many excellent gifts, and commanded them earnestly to feed Thy flock; make, we beseech Thee, all pastors diligently to preach Thy Holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ, Thy Son, our Lord, Amen.

— *L.C.S.B.*

CHILDREN'S DAY

Never has there been manifested such solicitiude and assiduity in the welfare of the child as at the present time. Its prenatal care, birth, health dress, pleasure, artistic talent, vocational instruction, mental development and social environment have been the subjects of intensive research and experiment. A vast output of literature on child psychology and child training has been recently published, indicative of a reappraisement of the social, economic, and spiritual potentialities resident in the pre-youth age. However, in the religion of the Nazarene the child has long had a place, a position defined by our Lord when he said, "It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." True enough, this and all human values seem to have disappeared during the Dark Ages, but when the dawn of a New Day began with the Reformation, the child was again an object of vital concern. Catechetical instruction, now almost completely discarded, was at that time a universal practice. Then followed the Sunday School movement, and, in the last half-century, the enlargement of the educational program in weekday instruction and in children's and young peoples' organizations, until today the child has no difficulty finding its place in the sun.

It may seem an unusual way to observe the occasion but why not direct the thought to the parent in the interest of the child or to the child in the interest of the parent? Most of us may be inclined to play-up to the child by giving an object talk or a sort of "bed time" story with a moral, and these are not to be disparaged, yet for one time at least, might not the previous suggestion touch the need of the child as the others would not? In some respects the younger generation of the 20th century is to be pitied. A large expenditure of money and thought is being made in its behalf yet what it frequently lacks is a real home. With the new economic conditions where oft-times both parents work, and the modern social distractions of bridge and movies, the family is permitted to fend for itself or left to the attention of an "hireling." The family tie at times seems very loose. Prodigal children frequently result from prodigal parents. We talk largely of the problems confronting youth, and of the social and religious adjustments that must be made, which are undeniable, but where shall the problems be solved and these adjustments made? In the school, in the Church, in the factory, in the street, or in the domestic circle? The Church's great concern is the character value, and this can best be imbedded within the home. For this year then, the mutual and divine obligations of those who constitute the family circle in the Christian home may offer a theme most suitable and profitable for a Children's Day observance. Incidentally such a topic will integrate splendidly with a series on "*The Art of Home making.*"

PENTECOST

The Pentecost of 1930 should prove to be one of the High Days of the Calendar. Quite befitting is the general movement towards the special observance of this year as the 1900th anniversary of the coming of the Spirit into the life of the world. Particular emphasis with specific plans is being laid by most of the Protestant bodies. Looking back over the pageantry of the intervening centuries with Barak of all we can say, "What hath God wrought." The spiritual penetration and moral transformation of human society since the day of Christ indicate an extra-natural force at work which we cannot fail to identify as that

envisioned by Zechariah, "Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts." For despite occasional doubt and pessimism, inescapable is the conclusion that there has been an advancement, a remarkable advancement, in the social impress of these imponderable values of life. Our difficulty is with our perspective. We are too close today to appreciate it or discern its trend. If one could but turn a magic telescope upon yesterday and observe the social and spiritual conditions of human kind in the golden age of Pericles or Augustus he could properly appraise the progress that has been made since the Spirit of truth came to convict, guide and glorify. This is a time to revalue the work of the Spirit and for that purpose it would be well to read such books as "The Spirit of Christ" by Erdman; "The Holy Spirit in the Gospels" by Ritchie Smith; "The Work of the Holy Spirit" by A. Kuyper; "Perpetuating Pentecost" by Versteeg; "The Holy Spirit" by Calkins; "Pentecost Day by Day" by Wright (a devotional study); "The Christian Experience of the Holy Spirit" by H. Wheeler Robinson.

How is it possible to make this celebration an eventful and fruitful one? 1. Why not a program of intensive evangelistic preaching, culminating in early winter or running over into 1931? While it is too late to accomplish much by Pentecost of 1930, God is not as concerned about seasons as He is about souls. A no more congruous commemoration could be had than the reenactment of the Jerusalem experience with 3000 conversions in every city in our country. An observance of this nature would indeed by worthwhile. 2. There is opportunity also for a profitable series of sermons showing the Spirit's impact upon the religious, political, moral, intellectual, and social life of the world. Read "The Divine Origin of Christianity" by Storrs, "Gesta Christi" by Brace, remembering that that which is ascribed to our Lord is the work of the Spirit who "shall glorify me; for he shall take of mine and declare it unto you." 3. A study of the Church, its history, its mission, its requirements, its characteristics, its means of grace, its sphere, its contribution to modern life, its final glory. 4. The transforming power of the Spirit in the life of men is illustrated by the Apostles, Paul, St. Augustine, St. Francis, Bunyan, and other examples recorded in "Twice Born Men" by Begbie and "Twice Born Men in America" by H. E. Monroe. 5. Further suggestions for the Day can be found in the pericope expositions. If Christians could be shot through with the Pentecostal passion, 1930 would become an epochal year in the Christian Calendar.

COMMENCEMENT

This may not be the place for one to air his views concerning modern education except to repeat the old charge that it lacks moral direction and spiritual control. It is difficult, however, to refrain from saying something more. The American principle of Church and State is a correct one yet it must be admitted that it has the glaring weakness of separating education from religion. Developing body, hand and mind, we omit the heart. We build a machine, strong in construction and efficient in operation, call it man, set it loose upon the world and then wonder why we have the problem of criminality. Ex-President Coolidge once said, "The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. An intellectual growth will only add to our confusion unless it is accompanied by a moral growth." The truth is that education has become so secularized that it is omissive of the qualitative value of life and frequently tends to undermine faith and discount religion, while character is presumably an objective of scholastic endeavor we are somewhat cynical as to whether any concerted movement towards such development has as yet taken place. Here are the objectives for the guidance of teachers and pupils as recently adopted by the National Educational Association.

1. Good health realized by the teaching of proper habits.
2. Vocational efficiency, or proper preparation for life work.
3. Worthy home membership, or helping the child to fit into his place in the home.
4. Mastery of fundamentals, such as spelling and arithmetic.
5. Teaching of wise use of leisure time.
6. Teaching of high ethical standards.
7. Preparation for effective citizenship.

The last three serve to cover the moral needs but inadequately and obscurely. The effort of the school is to develop morals from the viewpoint of good citizenship, thereby divorcing the virtues from religion except on the initiative of the individual teacher.

There is no desire to erase the respective spheres of Church and State but it should be pointed out that a substantial loss is incurred in not putting God into the foundation of conduct and citizenship. Mr. Coolidge completed his thought previously quoted by saying, "I do not know of any source of moral power other than that which comes from religion." Religion is the soil which must fructify these growths. Materialistic in its ends, such education is without a soul. If the set of the soul determines the goal, frequently the goal determines the set of the soul. The schoolmen have been faithful to their charge; they have aims of culture, and efficiency attained by means of a curriculum with physical and secular material. The preacher must be as faithful with a goal of Christian character obtainable by means of spiritual forces.

This, to the mind of the writer, is the emphasis that can be and ought to be put before our young people upon an occasion such as this. In previous issues helpful and practical advice has been tendered as to the character and form of such a sermon. Very rightly too, stress has been laid upon the values of Truth, Service, Character, Idealism,

etc.; understeeling them all is the value of religion — "the fear of the Lord is the chief part of knowledge" (Prov. 1:7). Commencement *addresses* may deal with social ethics; baccalaureate *sermons* should deal with spiritual dynamics. Of course this is not new but very old, yet confronting all the blandishments of present-day life with its many fallacious values youth must be led to know and feel that "other foundation can no man lay than that which is laid, which is Jesus Christ. But if any build on the foundation gold, silver, costly stone, wood, hay, stubble; each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire; and each man's work of what sort it is, the fire shall prove it."

"Religion the Dynamic of Education" by W. M. Howlett (Harper & Bros.), "The Superfluous Man" by M. W. Brown (Standard Pub. Co.); Cyclopedia of Commencement Sermons and Baccalaureate Addresses, compiled by G. B. F. Hallock.

"No education is complete without religion."— *Handbook of Religious Instruction.*

"Not only does our individual success depend upon religious education, but even the national prosperity of our country depends upon it."— *Roger Babson.*

"Exclude religion from education and you have no foundation upon which to build moral character."— *Charles W. Eliot.*

"In order to make popular education truly good and socially useful, it must be fundamentally religious."—*Guizot.*

"I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time that we give our attention to the religious instruction of the children of America."—*The late President W. G. Harding.*

"I do not believe you are going to make the right kind of a citizen by a godless education, and then adding religion afterward. The idea is wrong. Education and religion must go hand in hand."— *President A. T. Hadley of Yale University.*

Do not be a giant intellectually and a dwarf spiritually. There is many a one who has every educational advantage and has even made the most of them only later to topple to the ground because of the lack of an adequate foundation morally and spiritually. The higher the structure is to be, the more necessary is it to see that the foundation is adequate. Without religion education is lopsided. Without religion education is headed for a fall. All true education, to be sound, to be wise, to work out, must start with a right regard for God and His directions.— *Clipping.*

Too great preparation for living can prove costly to society unless the man or woman on whom the training has been conferred has also acquired true standards of value by which to use it. In this regard the standards of value set up in college and the honors won there are rarely a true guide in later life. — *Bishop McConnell.*

We wish to speak a word of congratulation to our many young men and women who will be graduated from our High Schools, Colleges and Universities this June. We want to rejoice with your families in your success in having reached a big milestone in your school career. We hope you do not feel that you are overeducated. You recall the story of Washington Irving who tells us of a Dutchman who, having to leap a ditch, went back three miles that he might have a good run, and found himself so completely out of breath when he arrived at the ditch that he was obliged to sit down on the wrong side to rest.— *Clipping from Parish Paper.*

Thackeray's old Colonel Newcome in his last illness imagined himself back in the Charity School of his boyhood listening to the morning roll call. His eyes brightened as he thought to hear name after name repeated until "Newcome" was called and then raising himself upon his elbow he answered "Adsum," and passed away. May all of our youth in times of duty and responsibility be able to answer "present."

TRINITY SUNDAY

This Sunday has been observed since the beginning of the 14th century and is a fitting conclusion to the festal half of the church year with its emphasis upon God, Christ and the Spirit, in their perfected and completed plan of human redemption. This day designates the personnel of the Holy Partnership, unifies its activities, honors its accomplishments. It would be ill-advised to treat the profound and mystical union in the Triune Godhead in any dogmatic fashion. It is grounded in scripture, it is accepted in faith. Yet however much we may avoid a metaphysical or speculative interpretation of the mystery we must have crystal clear convictions as to its truth. No skepticism and no ex mente reservations are permissable if the Day is to have any meaning. A resume of the work of the Triune Father, Son, and Holy Ghost, as outlined in the Apostle's Creed, would correctly delineate the meaning of this church festival. Aside from the pericope selections, suitable texts will be found in Matthew 28:16-20; John 15:26; Ephesians 4:4-7; Titus 3:4-7; 1 Peter 1:1-2; 1 John 4:13-14.

Sermon Texts and Their Treatment

THE REV. CHARLES G. AURAND

COMMENCEMENT

The Mosaic of an Education. Acts 7:22.

Our first word is one of congratulation to these young folks who have completed their course of study — thereby revealing not only a fine perseverance but a keen sense of values in resisting the current temptations of demitting their scholastic career, fully appreciative that "happy is the man that getteth understanding, for the gaining of it is better than gain of silver and the profit thereof than fine gold." At the same time we are constrained to ask whether you feel that you have attained what was envisioned four years ago — standards of scholarship, mastery of certain subjects, a place in the life of the school — or have you failed? It is not your reply but your reaction to such a question that will prove determining in your future.

Upon such an occasion as this there are certain interrogations that come naturally to the mind, such as, "What is Education?" and "What is its use?" The answers are found in the life of one of those towering personalities who has projected his potent influence into our own day

though he lived 3500 years ago — Moses. He has left his "footprints on the sands of time" despite the wash of ten thousand tides and the tramping of a thousand times ten thousand feet.

I. In the renaissance period of the Egyptian arts and sciences, Moses was taken from a basket of reeds into the palace of a Pharaoh. As a prince he enjoyed all the advantages of learning and training accruing to such a position. He was instructed in one or all of the three branches of Egyptian wisdom — mathematics, natural philosophy and medicine. Philo tells us that he had Chaldean and Assyrian instructors, demonstrating the wide range of his culture and indicating the full development of his mental faculties. The improvement of the intellect has been one of the high privileges granted to the race.

But today we take it that education is more inclusive than the cultivation of the cultural, it must include the physical as well. In Deuteronomy we are told that Moses was 120 years old when he died and his eye was not dimmed nor his natural strength abated, possibly only where there had been a full development of the corporal powers. By our systematized program of physical education we are coming to recognize the importance of being physiologically fit to answer the demands of life. The times demand a tremendous drain upon the energies and this outflow can be maintained only as one conserves a proper state of health.

One additional quantity is involved in the concept of education, the development of the spiritual. It is not a part of the curriculum yet it is absolutely essential as the formative and guiding principle in life, moulding the character and shaping the ideals. This Moses received first from his mother, and then (in the wilderness experience) from God. Hawthorne's story of the Great Stone Face depicts the power of a spiritual ideal to impress itself upon a youthful life. It is a one-sided notion, then, that conceives of education solely as an acquisition of intelligence or preparation for a vocation there-by excluding the basic and fundamental dynamic in all life — the spiritual. Only where the three-fold development takes place do we have a full rounded growth of the whole man, the trinity of mind, body and soul.

II. And of what use is Education? In our pragmatic times utility is the criterion of all values. It is a false guage but let it stand. The prince — son of a slave mother discloses the vital service which such intangible forms of wealth can render in the social, political and religious spheres. Note that he felt it to be impossible to sever the social and political therapeutic from the religious. To him the latter was the underlying remedy for all other ills. No less today must we recognize that life can become pregnant with the true, the beautiful and the good as it is motivated by the impalpable realities of the spirit.

Not sordid only but also not selfish was the use to which Moses put his enlarged capacities. He did not enlarge his wealth, increase his power nor enhance his position. Proper it is for the individual to make his education profitable to himself in the dividends of larger efficiency, superior intelligence and fuller happiness. However, there is a responsibility beyond that which points to his fellow-kind, and finally to his God. That Hero of the New Testament, Paul, had as his motto, "for me to live is — God." The order of his interests was God, men, self. Was that not Christ's too? Thus we can learn how to harness the body power, mind power and soul power of self, hitch it to the plow of service, human and divine, and turn the furrow of a new earth life.

Does this require more courage and greater idealism than you possess? What shall be the preponderant influence and effect of these trained faculties? Is yours a bread and butter education, self-centered and self-contained? This is the time to define the aim and purpose of your life for like Moses (Heb. 1:24-26) you have come to the crossroads, you must follow the signboard of your soul to its final destination. Do you have romance in your heart and God in your soul?

Then remember,

"It is great to be where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God.
Oh, it seams the face and it tires the brain,
It wearies the limbs until one's friend is pain,
In the fight for man and God.
But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God."

* * *

Burdening the Educated. "Occupy Till I Come." Luke 19:13.

Will they bear the load?

I. The Educated Have.
   1. They hold a record of achievement.
   2. They have never withheld their gifts.

II. The Educated Must.
   1. They possess the trained capacities.
   2. They are the world's creditors.

III. The Educated Will.
   1. They are cognizant of the unfinished tasks.
   2. They recognize their responsibilities.

Conclusion. Will you bear *your* part of the burden.

* * *

In the religious world, Moses, Paul, Luther, Calvin, Latimer, Knox, Wesleys, Whitefield, Roger Williams, Brooks, Beecher.

In the political world, Pyne, Hampden, Milton, in England. In Ireland: Swift, Flood, O'Connell, Burke, Parnell. In America: Samuel Adams, James Otis, Jay, the Livingstones, John Adams, 33 of the 55 men constituting the Constitutional convention.

In the social world — the problem of slavery, J. Q. Adams, Channing, Wendell Phillips, Longfellow, Lowell, Emerson, Harriet Beecher Stowe.

"Culture, knowledge, taste, practical skill — any form of power is impaired and perverted to the degree in which it misses the element of ministry, holds itself absolved from debt to mankind, and regards mankind as its debtor. This is the truth

which youth will do well to face as it faces the world and steps out from the quiet halls of study to take its place and its part in the world. Culture is obligation, knowledge is debt. The world is creditor, not you. A talent belongs in the marketplace, not in a napkin. That man in Christ's parable who buried his pound would not see that principal meant interest. He found it out to his cost when the day of reckoning came. In the popular conception mastery is the opposite of service and excludes service. In the Christian conception mastery means service. The ideal king is the one who serves his people best. You know who it was that threw this truth into living and eternal embodiment, as He girded Himself with a towel and washed the feet of His disciples, saying, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

* * *

For the best verse hasn't been rhymed yet;
The best house hasn't been planned;
The highest peak hasn't been climbed yet;
The mightiest rivers aren't spanned.
Don't worry and fret, faint hearted,
The chances have just begun;
For the best jobs haven't been started,
The best work hasn't been done.

— *Berton Braley.*

* * *

AND I?

"Is there some desert or some pathless sea,
Where Thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of his corn to take
And scatter far afield.
Till it, in turn, shall yield
Its hundred fold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea,
Is it Thine enterprise? Great God, send me."

— *Edward Everett Hale.*

* * *

Keeping Faith. Daniel 6:4.

To keep faith is one of the primal aspirations of man. It may well serve as a buoying impulse for those who are about to confront the withering practicalities of life.

I. Keep Faith With Yourself.
  1. In your unrealized dreams.
  2. In your unlowered ideals.

II. Keep Faith With Your World.
  1. In your high intentions.
  2. In your disinterested service.

III. Keep Faith With Your God.
  1. In the consciousness of your relation.
  2. In acknowledgment of your obligation.

Of dreams it may be said that they inspire us with hope and empower us with a dauntless courage, yet "life is insistent with its necessities and tempting with its compromises and it is easy to lose the way which once seemed clear. It is easy to forget that the future was once better than the present and things unseen of more worth than realities. It is easy to forget the dream in the hard wakefulness of the day's work. It is easy to lose it, indeed so easy that life ends in regret for a vanished land of promise."

* * *

Which Way? Phil. 2:5.

Facing our youthful graduates are the choices that determine the direction of their lives.

Elections familiar to us are those of Hercules, Pizairo, Moses, Solomon, Ruth, Christ.

I. Two Measures of Worth.
  1. Possessions; or
  2. Character.

II. Two Objectives in Life.
  1. Self; or
  2. God.

III. Two Methods of Attainment.
  1. Force; or
  2. Sacrifice.

Let the mind of Christ be in you.

CHILDREN'S DAY

A Christian Home. Ephesians 6:1-4.

Introduction: The family group is a vital element in the promction of culture, character and citizenship. Therefore it should be permeated with the highest ideals and controlled by the noblest principles, which means it must be Christianized. That is the best guarantee and strongest bulwark for the State and the Kingdom. The family unit is constituted of units, each with its own sphere of personality and activity and yet integrally related to one another. The mutual responsibilities evolving from such an interrelationship is the subject of this discussion.

I. The Child's Relation to the Parents.
  1. Obedience.

  Because the child is Christ's, living under Him, with His spirit in their hearts. Hence the duty springs not only from a natural affection, gratitude and esteem but also from a spiritual motive.

  Because such an attitude is profitable, not because long life is a meritorious gift, but because obedience leads to quiet, undisturbed, peaceful lives, away from sins which ofttimes bring an untimely end. Goodness is its own reward. Jeremiah 35:18-19. George Washington in adhering to his mother's desire for him not to go to sea did not lose thereby. He who is moved and trained by the principle of restraint will not come under the clutches of law or his own evil nature. The discipline of the family with its spirit of respect for authority is essential to the order and security of the State.

  Because it is right. The motive of Christian children is to please God who has expressed His will in the "first commandment with promise." Is this not the motive that prompted Christ as a child? Luke 2:5.

  2. Honor.

  By respecting the parent in word and behavior promptly, cheerfully, completely. 1 Tim. 5:4. 1 Kings 2:19.

  By heeding their instructions and counsels, based upon experience, offered in love. Prov. 6:20-23; 1:8; 13:1.

  By serving them in the humblest tasks and duties, as can be pointed out to any child.

II. The Parents' Relation to the Child.
  1. Duties.

  Is the sense of parenthood weakening, are there not many cases where they are indifferent

even to the first essentials? Is parental laxity and unfaithfulness the cause of the wave of juvenile crime and consequent filling of prisons? A stronger emphasis must be put upon parental accountability lest we suffer a complete loss of family values —"The Education of the Million Dollar Child" in the Saturday Evening Post of March 29th. While few will deny the obligations to physical and mental development, there is an unchallenged neglect of instruction in truth and of inoculation of the virtues, peculiarly a home responsibility. Deut. 11:19. Likewise one observes an omission in directing the practice of religion and life by exhortation and example fortressed by the family altar. Indeed their duty is not discharged until there is a bringing of the child into a specific relation with Christ. And not least is the duty of discipline, without being provocative, as was not exerted upon the sons of Eli.

2. Dividends.

Such "chastening and admonition" will result in honor to the parents, good for the child, conservation of society, glory to God.

Conclusion:

Two questions are to be asked —

Have I satisfactorily discharged my personal responsibilities?

Is my Home a Christian Home?

* * *

A Vital Question. Luke 1:66. "What then shall this child be?" a blessing or a curse?

1. Vital to Parents.
2. Vital to Society
3. Vital to God.

* * *

The Boy Whose Lunch Fed Five Thousand Men. John 6:5-13.

1. He was in the right place.
2. He took good care of what his mother had given him.
3. He unselfishly gave his possessions for the satisfying of human needs.
4. His small gifts were magnified by Jesus to the advancement of His name.

PENTECOST

The Cathedral Church. Ephesians 2:19-22.

The great cathedrals of Europe stand today as monuments to the energy, the indefatigability, the skill, and the vision of their builders. Rearing their towers and walls heavenward they have and will endure for many centuries. No less true is this of the spiritual church of which these structures are the outward evidence. Through the power and activity of the Holy Spirit whose workmanship it is, this edifice has stood for 19 centuries, and despite insidious attack and open onslaught it will continue to stand impregnable to the end of time. Familiar to the Ephesians was the magnificent temple of Diana which the writer possibly had in mind, a structure of splendid proportions, a fitting symbol for his conception of the more glorious temple of Christ.

I. The Building.

Its foundation was laid by the apostles and prophets in their persons and in their message of the Gospel.

The cornerstone is the most significant stone in the edifice as it determines the lines, the character and the kind of the building. So Christ by His person and His work determines and shapes the character of the spiritual institution we call the Church.

> My Church, my Church, my dear old church,
> My Father's and my own,
> On Prophets and Apostles built
> And Christ the cornerstone.

Under the builder's care the walls and towers rise higher and higher, stone after stone, believer after believer is added and the building is not yet completed. Sometimes building operations seem at a standstill but the impulsion of the spirit does not cease. A few years ago when a cornerstone was being prepared for a church in Michigan, two diamond drills were ruined in cutting the inscription, "Christ is the Corner Stone." So imperishable is the church. It grows into one harmonious whole "fitly framed together." The differences which exist are overcome by an inner spiritual harmony.

II. The Membership.

"No longer strangers and sojourners." They may have had a mixed community of Jews and Gentiles at Ephesus, immigrants many of them, but lines of demarcation are obliterated, they are one.

They are "fellow citizens" of the Kingdom. The immigrant has taken out his citizenship papers and therefore enjoys the prerogatives and rights appertaining thereto.

They are members of the "household of God." They have even been adopted into the family, they can sit at the same table with the heroes of the old days and the new.

III. The Dedication.

The Church is built as a temple for God whose indwelling, unlike that of the O.T. with its thunder cloud and Shekinah, is a penetration of the heart. It is likewise utilized by the Spirit as a purveyor of the means of grace and a means of communion between God and the believer.

This structure is dedicated to the glory of God that, through it, the majesty and beauty of His truth, His holiness, His love, His mercy may be revealed. This is communicated through the character and conduct of each Christian, thus defining the sphere of the Church's operation and its means of impact upon life.

And for the service of God. It is His agency for the evangelizing of the world and the leavening of its life with righteousness. Its activities are conducted with the express intent of carrying out His purposes and programs.

Conclusion.

What is *your* relation to the Church?

"The Church's one foundation
Is Jesus Christ, her Lord," etc.
— *Samuel Stone.*

* * *

A Good Man. Acts 11:24.

Holy Writ depicts for us men and women of every type and temper. It ranges to and fro over the entire plane of human conduct and morals. Sketching now a quiet, finely grained personality or a bold and brutish one, describing then a resolute and sturdy temperament or a weak and snivelling one. In this picture gallery of portraits, each with its own peculiar lineaments of character, we have the likeness of a "good man," Barnabas by name. Knowing how advisedly the adjective "good" is used in Scripture we are at once interested in him. Moreover, remembering that the function of the spirit is to sanctify character and life, we expect much of him as an example of what the Spirit may do with an individual. He does not serve an illustration of all the Spirit can do but of the making an ordinary man a better man.

We find him a —

I. Man of Faith.

There was nothing weak or wishy-washy about him. He was not broadminded but narrow and bigoted. One religion was not as good as another; he did not congratulate the Gentile element of the Antiochean congregation on the contribution it had made to Christian truth. They were exhorted rather to cleave to the Lord, to Christ and his Gospel. Modern religionists suffer by comparison when they compromise, and straddle and subtly modify the traditional faith.

II. Man of Charity.

Generosity always attracts, particularly if it is motivated by love and kindliness. Aware of the needs of the Church, he gave all that he had, a bit of self-sacrifice that deserves applause for it is rare even in our own day; and there was charity of heart as well as of hand, for it takes Paul, suspected and avoided in ecclesiastic circles for his previous record, and vouches for him. It is a brave thing to back up a man whom a community despises. It requires courage to be on the unpopular side and possibly suffer a loss of personal prestige and good will. Such attitudes challenge our admiration.

III. Man of Judgment.

When Barnabas was sent by the Mother Church to examine the state of affairs at Antioch, two qualities are brought to light — sympathy and understanding. He was not single eyed nor prejudiced against anything alien to his experience. He possessed the faculties of discrimination and intelligence, being conversant with and keenly alive to the needs of the times. He was a broad-guage man.

IV. Man of Vision.

He saw the value of a man like Paul in such a situation as existed at Antioch and he went after him. Of course there was danger that the strong personality and fine mentality of his friend might finally cause himself to be displaced in popular affection and influence but his unselfishness overcame any personal considerations. He envisioned a great gentile church and a Saul of Tarsus standing in the midst of it. We need more of that today, an ability to see beyond the local horizon of self- and personal interest and behold the glories potential in a world outside our own —"tall, sun-crowned men" who possess a telescopic eye. Not hindsight, nor insight, but farsight achieves the impossible, makes the future a present, and romance a reality.

V. Man of Piety.

His entire life is caught up in its spiritual concerns and interests. He accompanies Paul on the first missionary journey and suffers hardship like a good soldier so that the Jerusalem Council testifies of him and his co-worker as "men that have hazarded their lives for the name of our Lord, Jesus Christ." And this devotion was founded upon a deep devoutness of soul, the real source of all virtues. Godliness and spirituality had taken deep root in him — he was a Good Man.

Conclusion.

Any weaknesses? Certainly. Rather ordinary, you say? But not so ordinary either. Many can boast of a single virtue but there were at least five strings on his harp. He would leave his imprint upon society and make the world a much better place to live in. And this is true, that not wealth nor members, but such men make the church successful in the accomplishment of its world-wide mission for Christ. The Holy Spirit has no need to be ashamed of His product.

Howe'er it be, it seems to me
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.
— *Tennyson.*

Pentecostal Prisms

Exaudi, Sunday After Ascension, June First.

Epistle. 1 Peter 4:7-11. "Why stand ye gazing up into heaven? This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." So from the Ascent the disciples turn to the Advent, the Advent of the Spirit, the second Advent of their Lord. While awaiting "the end of all things," what shall they do? Their life is to be one: 1, of sobriety; 2, of prayer; 3, of love; 4, of kindliness; 5, of stewardship of God's mercy for the benefit of one another. This service, whatever it is, is to be with an eye single to the glory of God (vs. 11.) Facing eternity be concerned about your spiritual state (vs. 7), about your duty to others (vs. 8-10), about your service to God (vs. 11). Exaudi! Exaudi! — Hear! Hear!

Gospel. John 15-26, 16:4. While the Epistle points to the Advent of Christ, the Gospel directs us to the Advent of the Spirit. "At the mouth of two witnesses" — the Comforter "shall bear witness of me" (vs. 26), and "ye also shall be a witness of me," hence shall His

every word be established. The accent, however, is upon the testimony of the disciples. Their *preachment*, inspired by the Spirit of Truth, is defined —"me," the crucified, resurrected and ascended Lord. Their *qualifications* are derived through the inner experience of the Spirit and also by external observation from their contacts with Jesus, the experiences of which companionship would be called to their remembrance, deepened, and illumined by the Spirit. The human and the divine will be conjoined in the task. Their *trials* would entail an excommunication in the form of religious and social ostracism (12:42) and also death with the added stigma of its being considered a vindication of God's honor. But while this may be done through the ignorance of men, the disciples can rejoice in the strength and comfort of the Paraclete. It is apparent that the witness-bearing disciple must confront an antagonistic world, acquainted with the knowledge of truth, inspired by an experimental conviction, confirmed in faith by His prophecies, kept from faltering by the installation of courage. How essential is He in all the divine-human operation! Hear, then, O Lord, the prayers of Thy people and send Thy witnessing Spirit to the witnessing Church.

Pentecost, Whitsunday, June Eighth.

Epistle. Acts 2:1-13. This is one of the earliest commemorated festivals in the Church. In the Jewish Calendar the date was observed as the Feast of the Weeks, a time of thanksgiving for the harvest. It therefore afforded a splendid parallel to the ingathering of the fruits of the Holy Spirit into the Christian Church. Also the Law was given upon Sinai on the 50th day after the Passover, an additional parallel significant of the inauguration of a new covenant which is not legal but spiritual. The lesson again gives us the historic aspect rather than the doctrinal bearing of the occasion. "What meaneth this?" It meant for the disciples a baptism unto the purging of the life, an empowering unto the service of God, an initiation of concerted group activity known as the Church; for the non-Christian it meant (as it always means) an amazement and wonder as to the effects produced by the Spirit, an amazement and doubt as to their meaning, an amazement and derision as to their cause. The phenomena of the Spirit are observed in the wind, the fire, the tongues; His products palpable in new gifts, new truths, new men. What would happen if "all" Christians were "on fire" with a Pentecostal ardor, and if every person and every home were "filled" with the Spirit? A series of questions — are you prepared to receive the Spirit? What are the discernible effects of the Spirit upon your life? What use of the gifts are you making? What testimony are you rendering? What seed are you sowing? Is the world amazed when it beholds you empassioned with the Spirit?

Gospel. John 14:23-31. The reason so many of the Gospel texts in this season are drawn from the evangel of St. John is because he alone records any statements of our Lord concerning the Third Person of the Trinity. The lesson splendidly illustrates the inner change that takes place when one is filled with the Spirit (epistle lesson). The external signs are missing today but it is easy to detect the Pentecostal Christian by certain invisible yet self-revealing marks — love, obedience, understanding, peace, joy. Or to change the figure we can say that these are the materials used by the Paraclete to make fit for occupancy God's dwelling place — the Soul. (vs. 23). The achievements of a Love motivated by the Spirit — love yearns communion (vs. 23), love engenders obedience (vs. 24), love inspires joy (vs. 28), love prompts sacrifice (vs. 31). That life is victorious which indwells Christ's presence, heeds Christ's word, experiences Christ's peace, imitates Christ's love, practices Christ's obedience. A Spiritual Son senses the Father's love, knows the Father's mind, craves the Father's presence, obeys the Father's command. What did He leave to *you*, His work, His teaching (vs. 26), His example (vs. 30), His Spirit (vs. 26), His peace (vs. 27)? Is Christ your daily heart-guest, home-guest (Bethany!)? Does the prince of this world have nothing in us? No dominion, no claim, no cause of death? And what does the prince of the next world have? "Come, let us go away"— to Calvary with Him, to the grave with Him, to Heaven with Him?

> Come, gracious Spirit, heavenly Dove
> With light and comfort from above, etc.
> — *Simon Browne.*

Trinity Sunday. June Fifteenth.

Epistle. Romans 11:33-36. "This Sunday has been observed since the beginning of the 14th century and is a fitting conclusion to the festal half of the church year with its emphasis upon God, Christ, and the Spirit, in their perfected and completed plan of human redemption." The lessons of the day "designate the personnel of the Holy Partnership, unifies the activities, honors its accomplishments." Hence it is not the beginning of the second half of the church year but the conclusion of the first. The text is not a theological treatise upon the dogma of the Trinity but an ascription of praise. Paul's pangyric springs from a feeling of wonder over the divine grace and wisdom in human salvation. Of Him — God, the Father — creation; *through* Him — God, the Son — redemption; *to* Him — God, the Holy Ghost — sanctification. How inexhaustible the riches, wisdom and knowledge of God, how unfathomable His judgments, how self-sufficient His Acts! This is evident by the fact that no one has ever discerned His thoughts, advised Him as to His decisions, or been in credit to Him for any divine obligation. So let it be (Amen), that to Him be glory forever, love forever, life forever, service forever. Amen and Amen.

Gospel. John 3:1-15. The redemptive program has been completed, it now remains to be applied. Looking back at what has been done or looking forward at what is to be done this lesson is admirable. It sums up the past in the work of the Trinity and it also shows that the church of the future can only be built upon spiritual birth and renewal. The lesson is not an elucidation of the dogma but reveals the workings of the Trinity in its highest goal — the salvation of man. The Father's love devises it, the Son's blood mediates it, the Spirit's grace applies it. Or the *necessity* of the Rebirth issuing from the Father's requirement of a new life from a new heart and despite reputation of character or the observance of religion (vss. 3, 6, 7). The *Modus* of the Rebirth, through baptism (Acts 2:38, Titus 3:5) as a means of grace effected by the Holy Ghost in a free but incomprehensible fashion (vs. 5). The *Means* of the Rebirth is by faith in the one from heaven with his mediatorial death (vss. 13, 14). The *Fruits* of the Rebirth are a new life and an eternal life (vss. 3, 14). Salvation is above human goodness, human understanding, human power, but *not* above human possibility, human experience, human enjoyment. "God so loved the world that He gave His only begotten Son that whosoever believeth upon Him should not perish but have everlasting life."

First Sunday After Trinity. June Twenty-Second.

Epistle. 1 John 4:16-21. This half of the year has been called the festival-less half and also the half year

(*Continued on page 1152*)

Methods of Church Work

Parish and Pastoral Plans **Church Advertising** **Music for Choir and Organ**
Men: Their Work in the Church **Matins and Vesper Services**

JUNE, 1930

The glorious month of June, 1930, brings to ministers added opportunities and grave responsibilities. The Christian world is looking to its leaders to guide mankind toward a *Christ-Consciousness* as it moves toward the day of commemoration of Pentecost. An inspiring sermon by James I. Vance will be found in the sermons for study for this important occasion.

Trinity Sunday offers additional opportunity for preaching the Gospel of Christ.

Children's Day will be observed by churches everywhere. Sermon suggestions will be found in the suggestions under "Young People and The Church."

Baccalaureate sermons and Commencement Addresses are added privileges for many preachers. Letters have come to *The Expositor* for some weeks about themes and texts and their development as sermons to young people who are just emerging from our schools and colleges. Several sermons are included in the list for this month, and additional suggestions will be found in the "Young People and The Church." No true preacher will take lightly the privilege of delivering to young people a message of guidance.

Many industrial organizations equipped with training courses are availing themselves of the customs of the public schools and are carrying out elaborate plans for commencements. This is a coveted privilege for the preacher who is asked to make the address. He can weave into his message sadly needed education on the matter of cooperation between employer and worker. The condition of mal-adjustment is not due to one side, as it requires constant cooperation of both sides to bring about more tolerable conditions in the industrial world. There is woeful need for adjustment of conditions for the worker, but there is also much change of heart needed in the workers' ranks. Hurling blame for all the real and imaginery wrongs at "a few industrial leaders," as one so commonly reads and hears, is silly and shows the writer or speaker up as one who talks without thinking. Only last week the writer sat in the audience at the National Religious Education Convention and listened to a speaker who had much to say about "large employers of labor," general "conditions of unemployment," and "melon cutting on the part of a few capitalists."

Conditions all about us force on us the fact of frightful mental and physical suffering because of unemployment, and the need for sincere and searching study to bring about an adjustment as early as possible. However, the few or many instances of "melon cutting" are not the underlying cause of the general depression. There is much loathsome abuse of workers through long hours, underpay, women and child labor, etc., but this is not typical of the country as a whole, and cannot be accepted as an instance of general application, any more than the amount of liquor consumption in New York is a criterion of the effectiveness of prohibition throughout the country as a whole. There are just as many former employers among the idle and depressed in the average community, as there are salaried workers. You need only glance at the forced bankruptcy sales in your local paper to know how many firms have gone under since the depression began. Most of the men concerned in such an experience have some ability for leadership, and they possess the courage and initiative to launch a project of their own. When conditions overtake them and force them to discontinue their businesses, they are not only without a job or salary, but most of them are burdened with heartbreaking indebtedness which will keep them from gaining a foothold for months to come. These persons are worse off then the salaried worker who loses his job for a time. As a rule their standards of life are above the average, and their interest in and support of community projects rests on them. When their morale is shattered through the experience described, the whole community, including the churches, suffers, because it is to them that the community looks for inspiration and leadership. We hear much about the necessity for an employer to insure those he employs against loss of working hours or lessened pay, and one wonders who is to insure the employer against loss of business or lessened profits on the capital and energy he invests, so he may continue in business and insure the employed. It should be evident to the thinking man or woman that no one man in his community can be forced to insure to others a continuous income in the form of salary, unless the business being operated earns the money with which to pay such salary. If the salary is paid beyond the time the money is earned, the time of bankruptcy is hastened into a reality and everyone connected with the enterprise suffers a loss.

Let us as speakers and preachers bear in mind that both the employed and the employer are individual human beings, both in need of divine guidance, comfort and grace, and we can do more to bring about tolerable conditions for both by bringing them together in an effort to gain an understanding of the problems of both sides, rather than to drive them apart through misstatements of fact and unsupported accusations. Conditions for the workingman are not too inviting at any time, but one wonders if they would be as good if the leadership were placed in the hands of the workingman's representatives, as is

presumably true in Russia today. Tolerance, education, and Christ-like Social Consciousness will gain for all a better day, and we as representatives of Christ must lead in these virtues.

FLAG DAY

Readers interested in giving a history of *flags* to their audiences will gain much welcome information from an article by Beatrice Parker in *The Christian Observer*. The publisher will probably be glad to supply you with a copy of the paper, if you send to him 25 cents in postage.

The Nashville Christian Advocate gives us the following paragraphs about Betsy Ross, which may be of interest to story-tellers:

Betsy Ross and the Stars and Stripes

Betsy Ross was born on New Year's Day in the year 1752. She was a little Quaker girl, and I think she must have been a nice one and jolly to play with, because, although she was named Elizabeth, everybody seems to have called her Betsy, even after she was married.

She was thirteen years old when the Stamp Act made the trouble in this country, and I suppose she must have been going to school just as we girls are. I can imagine just how she and the other school girls would talk about it. I am sure that she was very patriotic and went without her tea when the tea was taxed, and promised as solemnly as any of the older ones that she would go without eating mutton that they might have more wool to manufacture, and all those things. And I suppose she read the Pennsylvania Journal when it came out with a skull and cross-bones at the top, and heard about how they buried "Liberty" in New Hampshire, and all the things we studied about in the "causes" of the Revolution.

When she was twenty-one years old, they had the Boston Tea Party, and that year Betsy Ross was married. Her husband was the brother of George Ross, who signed the Declaration of Independence. You can find his name in the list of signers in our history. John Ross, Betsy's husband, was very patriotic and belonged to some kind of Home Guards that used to guard the military stores on the wharves at night. One night while he was on guard some gunpowder exploded and killed him. So Betsy was a widow and must make her own living. I think that was pretty hard when she was only twenty-four years old.

SERMON SERIES

I enclose cards announcing two series of sermons. One of these, "Fragments That Remain," was based on sayings of Jesus found in extra-canonical literature. I found David Smith's book, "Unwritten Sayings of Our Lord," especially helpful. There was much interest in the series.

"Fragments That Remain"

A series of four addresses on some supposed sayings of our Lord not found in the Four Gospels.

1. "Wonder, as the Beginning of Knowledge."
2. "The World a Bridge."
3. "The Christian Banker."
4. "Christ's Presence in Daily Living."

The other series, "Old-Time Pictures," was biographical. The first two characters were Pharaoh's butler and Nehemiah: the last two were Eutychus and John Mark. I also enclose my church calendar for February 5, indicating the series of prayer meeting topics for February, and also the series of Sunday morning sermons on "Neglected Parables of Jesus."

"Old-Time Pictures of Men of Keene"

1. "The Man Who Forgot."
2. "The Man Who was on the Job."
3. "The Man Who Slept in Church."
4. "The Man Who Came Back."

The cards announcing the sermon series were run off on our Edison-Dick Mimeograph.

I get help from *The Expositor's* hints as to other pastor's sermon series and thought possibly these might be suggestive to someone.— *C. Raymond Chappell, Minister, First Baptist Church, Keene, New Hampshire.*

FLORAL THANKSGIVING TESTIMONIES

A sample of my church bulletin for this week. It is mailed to every family in the membership and constituency of the church.

The floral testimonies referred to are those which were brought to our Mid-Summer Prayer Service on June 22:

Echoes from last week's themes:

A penitent heart is more acceptable to God than loveless moral or spiritual pride.

The growth of godly character is gradual, mysterious, spontaneous, but sure — provided we fulfill the conditions of divine grace.

* * *

The floral testimonies at last week's Prayer Service (June 23) were in spiritual harmony with the happy verbal ones of the evening.

Each bouquet was a testimony of Thanksgiving and Appreciation for the gifts of God in the beauties of nature. It was the most spiritual prayer service we have had in a long time and I think will be long remembered.

Thanks for the fine magazine you are publishing every month. I think it gets better all of the time.— *Claud E. DeWitt, Pastor of Methodist Episcopal Church, Fort Cobb, Oklahoma.*

A GRAMOPHONE (TALKING MACHINE) IN CHURCH

Until recently Ickenham, which possesses a village pump and a village pond, had only about 200 inhabitants, but the increasing population has increased the responsibilities of the local churches. The Congregational Church has been using a gramophone to provide some of the music for its services for about eighteen months. When the introduction of gramophone music into the services was first proposed there was no active opposition, but there were people who wondered whether the plan was wise. Judging, however, by a recent Sunday evening service, the plan has proved very successful.

The service opened with "Evensong," by Easthope Martin, played by Herbert Dawson on

the Kingway Hall organ. Then just before the sermon came a record of Mischa Elman playing Mendelssohn's "Oh for the Wings of a Dove" — a violin solo. The stillness was impressive while these records were being played. The only other sounds were the ticking of the clock and the noise of an occasional car, whose head-lights lit up the little room, and then seemed to leave it darker after the car had flashed past.

The gramophone stood on a table in the vestry, and the communicating door was left open. It had been found to be the best place for sound, and an additional advantage lay in the fact that the congregation could not hear the starting and stopping of the machine or the faint scratching of the needle in the grooves.

Mr. Moon, the Church Secretary, explained that after listening to a record of Master Ernest Lough, of the Temple Church Choir, he realized the number of ways in which gramophone music could be appreciated. He first of all tried to introduce open-air gramophone recitals on the piece of ground where the church has its tennis courts. This proposal however, met with opposition, but one day he arranged for a gramophone record to be played before a service, and those listening were delighted.

He is very eager to see the gramophone used in more churches. Although the price of gramophone records would appear at first to be a disadvantage he thinks that there would be in most congregations friends who would lend records for use in the services, and this might also apply to the gramophone itself.

There is the problem of the choice of records, for it is necessary to please all tastes, but it certainly seems that as long as great care is taken in the choosing of records there should be no reason why music played by the best musicians should not form part of the worship in all churches.— *The New Chronicle.*

VACATION BIBLE SCHOOLS

Pastors who contemplate a Vacation Bible School may secure help by writing to the World Association of Daily Vacation Bible Schools, 156 Fifth Avenue, New York. The Association estimates there are ten million children registered in American and Canadian public schools who have never attended a Sunday school.

FAMILY SUNDAY

Our annual Family Sunday was a success, though weather was unfavorable. More than 100 were present at morning service. Mrs. Ada Johnson chaperoned 22 of her relatives to church; Mrs. Swan brought 13; both families were duly recognized for their splendid efforts. Mrs. Augusta Johnson having been a member of the church for 52 years was given a bouquet of flowers in tribute of her faithful membership. (Here followed the list of the members who have held membership in the church for 40 years or more.) — *West Hill M.E. Church, Burlington, Iowa.*

NAMES OF OFFICIALS

A number of church bulletins have recently come to *The Expositor* in which pastors had printed a list of the names of church officials (District Superintendents, Bishops, etc.), and one had in it the complete list of American Representatives at the London Conference. One pastor commented that his young people desired to have information about national denominational affairs and national civic affairs, and he began his cooperation with them by giving them some worthwhile information. He says, "The older ones profit by it too."

PASTORAL RECORD

When Rev. C. R. Botsford of Cumberland, Maryland, had completed his ninth year of service in the congregation, he printed the following statement in the church paper:

Nine Years

The pastor completed nine years of service in Cumberland with August 31. The time has gone swiftly. There have been sorrows and defeats, but there have been more joys and successes. We rejoice in the dear friends that we have made in all these years. Our gratitude goes to those whose patience and devotion have made our work possible. To no one do we owe so much as to the little wife. Our figures for the nine years are as follows:

Total finances	$62,309
Sermons and addresses	2,308
Visits	21,364
Members enrolled	401
Children baptized	369
Couples married	202
Funerals conducted	227
Miles walked	14,461

It is needless to say that such a record would justify pride in accomplishment. More than that, it gives the pastor and the pastored food for thought. Where so much has been done in a physical way, what has been the spiritual result to the individuals, to the community?

WELCOME TO STUDENTS

Home-coming students and graduates merit a welcome to the home church. Mother gets out her best linen, dishes, and serves the favorite foods when the boy or girls arrives after an absence at school. No, it is not necessary, but how she glories in doing it! Cannot the membership of the church show the same love and enthusiasm toward the young people who return from school? Let us welcome them in every way we can.

QUARTERLY BIRTHDAY SOCIAL

The Church is a social institution, as our Lord was a social being. Yet so often in its social ministry, the Church fails to touch all the people. Hence our Church, seeking the best Christian fellowship, is starting something new, something for *all* the people.

It is the Quarterly Birthday Social. To begin with, the constituency — members and friends — is divided into four groups, according to birth-

days, the quarters of the year making the natural groupings. Then, as each quarter arrives, the group involved acts as host to the whole Church. The first social comes soon.

The beauty of this plan is that it reaches every man, woman, and child in the Church, and gives everybody an opportunity to share in the festivities of the year. Further, it affords new contacts and equitably distributes responsibilities so often carried by the few.— *Rev. Milton M. Thorne, Pastor, First M.E. Church, Clifton, Kansas.*

VACATION WORSHIP AND FELLOWSHIP

In this age of materialism many true followers of our Lord are looking for some revival of the simple joy of worship and helpful Christian fellowship when on vacation.

The cathedral shrine of the Transfiguration at Orkney Springs, Virginia, the Rev. Edmund L. Woodward, M.D., rector, has stood for the beauty of holiness in nature and the joy of worshipping the King all glorious, in His own great cathedral of out-doors. It has meant much to those who have shared in the services and also to those who have come to meditate in the quiet of the sacred surroundings.

Recently an opportunity has come to widen the shrine's influence, so that hereafter, from spring to autumn, groups of clergy and other Church workers, needing rest and change, may gather here and find days or weeks of quietret reat and restful, helpful Christian fellowship.

This is being made possible through the shrine's acquiring several adjoining cottage properties. A gift of $1,000 from a Philadelphia Churchwoman has been supplemented by a dozen gifts from widely separated donors, many of them never having seen the shrine.— *The Living Church.*

INFORMAL CHURCH FUNCTIONS

The father-and-son banquet held recently in our Hyde Park Community Church, Cincinnati, was a huge success. Two hundred and thirty-five men and boys enjoyed a delicious chicken dinner together in the beautiful banquet rooms. The entertainment afterwards was of a high order. On Wednesday evening, March 19, the mother and daughter banquet was served in the same place, with 477 women and girls as guests of the men folks. Dinner is served every Thursday evening at this church, with between 275 and 350 people present. It is like a big family party. After the meal a pleasant and profitable hour is spent in Bible study, singing, and a devotional service. The orchestra which leads on these occasions would make a wooden Indian sing. Strangers are cordially welcomed, and soon feel perfectly at home. The church is moving forward with unabated zeal under the leadership of Dr. James Thomas.

UNIQUE EXTENSION OF PASTORAL WORK

In Trinity Church, New York, at the street enp of the edifice a desk has been placed bearing the notice: "A priest attends here for consultation daily, 11:30 to 1:30. No confessions. No alms." The wording is practically self-explanatory, and its worth in a church attended by so many visitors, particularly in the Lenten season, is readily seen. It invites those who are in need of advice from a spiritual guide but who do not wish to make use of the sacrament of penance, and it also keeps aloof the professional beggar. The experiment has proven its worth from the outset, and to the priest of the staff in charge are brought problems of social, domestic, scientific, moral and religious nature.— *The Living Church.*

MAP TO ILLUSTRATE SERMON

Ray Norris McCann, interim pastor of the First Church, Bucyrus, Ohio, used a large electric map to illustrate his last Sunday morning sermon.

THEME SERVICE

At the new First Methodist Epsicopal Church in North Adams, Massachusetts, a building of Gothic architecture, and adapted to a new order of worship, the minister of music, Ralph U. Domin, and the pastor, David Reid, have developed a worship program, using a senior choir of thirty-four mixed voices and a high-school girls' choir of sixteen voices in a service centering around the theme for the day.

These services have been of such helpful character that we believe the worship services in many churches would be vastly improved by a development along this line. With this in view the following orders of services are given to help in an appreciation of this type of co-ordinated church service.

I. THE NEED OF FORGIVENESS

Processional Hymn 11. Ye Servants of God Your Master Proclaim.
Anthem: Turn Thy Face From My Sins, by Atwood (Published by Schirmer.)
Solos for soprano or tenor.
Hymn 443. Jesus and Shall It Ever Be.
Offertory Anthem: Blessed Are They Whose Iniquities Are Forgiven, by Marzo. (Published by Ditson.)
Solo for baritone and tenor and duets for soprano and alto.
Hymn (before sermon) 506. I Need Thee Every Hour.
Sermon: The Need of Forgiveness.
Recessional Hymn 488. I Lay My Sins on Jesus.
If chimes are in organ, play as a chimes benediction Hymn 346, Lord, I Hear of Showers of Blessing.

II. JESUS, THE LIGHT OF THE WORLD

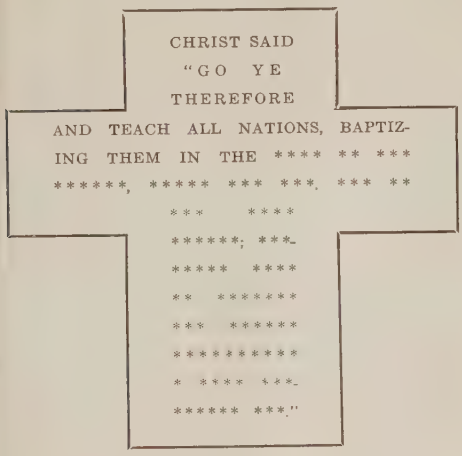
Processional Hymn 15. O God of God, O Light of Light.
Anthem: Send Out Thy Light, by Gounod. (Published by Ditson.)
Hymn 129. The Chosen Three on Mountain Height.
Offertory Anthem: The Lord is My Light, by Speaks. (Published by Schirmer.)
Solos for tenor and soprano. There are good solos with same text.
Hymn (before sermon) 304. I Heard the Voice of Jesus Say.
Sermon: Jesus, the Light of the World.
Recessional Hymn 29. My God, I Thank Thee.
Benediction of Chimes—Hymn 460. Lead, Kindly Light.

— *The Christian Advocate.*

$25.00 FOR EVERY LETTER

The First Baptist Church of Waterville, Maine, has adopted an interesting device as an aid in the campaign to complete its missionary budget. The missionary committee issued a leaflet bearing the following diagram and inscription:

Our Church Has Promised for Missions
$4000 by April 30, 1930



Matthew 28:19, 20

Each letter in each word represents $25 received for missions since May 1, 1929. What will you give so the cross may be completed by April 30?

At the bottom of the leaflet is a detachable pledge coupon. Every time $25 is added to the missionary fund, a letter takes the place of a star, so that all the words of the Great Commission will appear in the cross when the budget is paid in full.— *The Baptist.*

THE CHURCH AND THE CITRUS GROWER

A few Sundays ago the Rialto Methodist Episcopal Church was the scene of an attractive citrus display prepared by the growers represented in the membership of the Church. The minister, Elmer S. Anderson, used as his morning subject, "God and the Citrus Grower," and as his evening topic, "The Seedless Orange." This venture brought about a new understanding of the Creator's satisfaction in sharing the achievements of the grower and pointed the way to an appreciation which gives immediate meaning to the task of character production. The exhibit receiving the highest number of votes was a cross of grapefruit with a background of oranges. To discover that the cross has a place in the art of citrus growing, as well as in all other phases of human experience, gives the Church of Jesus Christ a larger place in the thinking of the producer. Special music at both services added to the beauty of the day's worship.— *California Christian Advocate.*

Advertising the Church

Dear Editor:

We sent out, together with foreign mission literature, 1,000 copies of blotters as enclosed. If the idea "strikes" you, pass it on.— *G. Olson, Messiah Lutheran Church, Chicago.*

Jesus Blotted Out the Guilt of Our Sins by His Sufferings and Death

Help the Messiah Church to Blot Out Its Present Obligations to the Heathens by a Free-Will Offering for the Foreign Missions

To Be Received Easter Sunday

WHY GO TO CHURCH?

When James Smetham, artist, poet and essayist, was asked why he went to church on Sunday, replied:

"To get a blessing."

"And what is a blessing?" further queried his friend. To which Smetham replied:

"A removal of the temptation to rage and scorn and indignation, a sweetness, a satisfaction with my lot, a content with God's dealings. I went to church today fretted with plenty of dark vexing suggestions, all sore as to feeling. I came away calm, sweet, fresh, all my cares gone, rejoicing in the God of my salvation, and I think no one is more happy than I. That is a blessing, a blessing out of Zion. And yet I know no more than I did at 7 p.m. who is going to buy my pictures, my poems, or my essays."— *Exchange.*

SHOW WINDOW PUBLICITY

A few years ago when window space was not so valuable someone developed the quarter card on art stock, with a cut of the speaker, to place in down-town stores as an advertising medium and it was very effective. Many of us have followed the line of least resistance and continued to use this method because it used to be effective. Doubtless there are still localities where it is effective, but in the average community today it

has lost its punch. This is partly due to the fact that so many window cards have been used they are no longer different and distinct but become a mere detail to clutter the window and fail to attract the eye. The other reason is, that merchants, as a rule, no longer give choice space to them, and if they survive beyond the second day it is because they are relegated to a corner where they do not matter and fail to attract attention to themselves nor detract attention from the window display,

I have just tried something a little different that seems to offer good possibilities. I have checked it in the special series of services for which it was used and found it effective. I secured a window of a vacant store in a good location and the privilege of using it for two weeks in return for scraping off the window the sign of a defunct business. Then I had my show-card writer make up a three-panel display card at a cost of $4.50 and centered it attractively in the window in question with a little trimming and watched results.

It worked. Every business man within two blocks was interested even before the card went in, because the activity in the vacant store made them wonder what was taking place. The prominence of the location on the main business street, with nothing else in the window to distract attention from the display, riveted the eye and held far more people than a group of window cards distributed the length of the business street and poorly located.

It is my intention not only to use this method to announce special speakers and services, but to work up some attractive window displays of the regular work of the church and use it in that way. In doing this, the names of those whose work is displayed, especially children, ought to occupy a prominent place.

Perhaps a brief description of the three-panel display I used will be in order. The left-hand panel was a cut-out of a castle, captioned "The Old." No other wording. The right-hand panel was a cut-out of a sky-scraper, captioned "The New." No other wording. The center panel was worded as follows:

THE GOSPEL OF CHRIST
Old, Yet New
AS OLD-FASHIONED AS
The Abiding Granite Hills. The Glory of the Sunset.
The Starry Heavens. The Creator Back of These.
AS NEW AND VITAL AS
Your Present Problem. The Needs of To-day.
The Sin That Now Binds You. Your Own Peculiar Heart-ache.
COME AND HEAR IT PREACHED
During the Present Revival Campaign, March 30 to April 13,
by PASTOR-EVANGELIST JOSEPH GRAY
and VISITING PASTORS
Every Night at 7:30, Except Saturdays.
Sundays at 10:45 a.m.
CHURCH OF THE NAZARENE
Joseph Gray, Pastor.
440 West Palm Avenue.
Pastor's Residence: 442 West Palm
Pastor's Phone: Red 747

—Joseph Gray, Monrovia, California, Church of the Nazarene.

YOUR STREET ADDRESS

It seems to me that the commonest lack in church advertising is the street location. Of course if the ad is simply an announcement for your own congregation it is not necessary, but if your ad or church notice is intended to reach outsiders, then it is vitally necessary to include the street address.

For years I have made it a practice to include the street address in my announcements, and several times I have had strangers tell me that they selected my church out of the church announcements because it was the only one with an address. Recently I was laid on the shelf for a few weeks and had occasion to do some visiting, selecting my churches out of the Saturday church page announcements in the nearest metropolitan center. There were a number of famous churches that I wanted to visit, and several of them had special speakers or themes announced that I would have liked to hear, but there were several of these famous churches that never saw my shadow, because they did not make their location clear, and it was easier to follow the lines of least resistance and and attend the church which announced its location in plain language.

Possibly you think your church is so prominent that it needs no announcement of its location. That may be true in certain circles, but you pay out good money for advertising to reach those who do not know all about you, and for their sakes, it is well worth while to include the street location in every ad, every announcement, every poster, and every bulletin that goes out from your church.

One other thing along this line. During the enforced vacation mentioned above, one church in an out-of-the-way location in the metropolis numbered me among its worshippers because it not only gave the street address, but suggested the car to take and the corner to get off, and how many blocks to walk in a given direction. A little thing, but it tipped the balance and sent me to that church rather than to a prominent down-town church without the location given that had spent a good round sum announcing an international figure for its speaker that morning.— *Joseph Gray, Church of the Nazarene, Monrovia, California.*

Live laymen superintending the intelligent use of printer's ink have contributed much to the success of the Arlington Avenue Presbyterian Church, East Orange, New Jersey, sustaining and supplementing the work of their pastor, Rev. William E. Kroll. The church, which has 807 communicant members and 482 in the Sunday school, gives more than $15,000 a year to benevolences and spends over $25,000 on local operating expenses. For years it has collected its entire amount of pledges, except for less than one-half of one per cent. A commercial business with bad debts of that minute percentage would be regarded as highly successful.

Promotion of the church through printed matter is directed by Mr. George H. Neidlinger, vice-president of the Peerless Tube Company of Bloomfield, New Jersey. His campaign for the

season of 1929-1930 was launched by issuing an attractive folder which is herewith quoted in considerable detail as illustrating the types of work done by a church which is open every day except Saturday, when it is closed for renovation for the Sunday services. This leaflet was followed by other occasional announcements, to be continued through the Spring. By means of such folders, letters, and other communications, the people are kept advised in detail of the various activities. One leaflet took up the work of the Men's Community Club. Another described the aims and achievements of the Women's Organization. The Young People's Choir (Junior Choir) and the Young People's Society were given special attention in a brochure, while another was devoted to the Nursery Class, the Kindergarten and the Sunday school. Still another told of the work of the Official Boards. All of the issues of Fall and Winter were planned to lead up to the Spring budget campaign and Every Member Canvass.

The first of the season's leaflets was printed in brown ink on cream paper, the type being artistically displayed. The front page reads as follows:

"We believe —
This folder contains information of interest and of use to you —
"Because —
It comes from an Institution in which you are interested and are supporting — which is trying, in a thorough and constructive manner, to serve the community —
"But we also believe —
You are not as familiar as you might be with the full scope and purpose of all its activities —
"And so —
This brief summary of its work is sent to you by the Executive Board of
The Arlington Avenue Church
Presbyterian
Springdale and Arlington Avenues
East Orange, N.J.

The second page was headed:

"A COMMUNITY CHURCH
whose building is idle only one day in seven,
gives you here, in concise form, a
'motion-picture' glimpse
of its work."

Then came day-by-day information:

SUNDAY

9:45 a.m.— *Church School of Religion* divided (according to the Public School standing of its pupils) into five departments:
Primary — for children 6, 7, 8 years old;
Junior — for children up to High School;
Senior — for High School boys and girls.
Each Department meets first for a service of worship, then divides into classes, where volunteer teachers using modern methods and material lead the pupils in discussion and instruction.

11:00 a.m.— *Nursery Class* — for children up to 4 years old: *Kindergarten* — for children of 4 to 6 years. These groups are in session during the hour when their parents are attending worship. They are under trained, understanding leadership in healthful surroundings for play, stories and music.
(There is also a Cradle Roll Department listing all babies on its roll.)
Note — The foregoing five departments constitute the *Church School* in which, at present, 468 pupils are enrolled. All money contributed by them is given to outside benevolent enterprises selected by the *Church School Commission* which meets once each month. The entire School is supervised by a full-time, paid, trained and experienced Director.

11:00 a.m.— *Morning Worship*, which includes:
A brief preliminary period of music, prayer and story, in which some of the children share;
Music by the *Young People's Choir*, directed by a woman who supervises the music in the city High School, assisted by an Organist, well known for his ability in many parts of the country;
A Junior Choir, which shares in the service about once each month, trained by a capable teacher of music;
A Communion Service, on the first Sunday of the months of October, December, February, June and on Good Friday Night;
A Baptism of Infants, once each year, on Children's Day in June

Afternoon — Occasional *Musical Vesper Services*, bringing to the Church outside artists, assisted by the Church Choir and Organist;
A Lenten Class of young people to join the membership of the Church on Good Friday Night.

Evening — *Young People's Society*, when 65 High School boys and girls meet for fellowship, devotion, and a talk and discussion led by various outside speakers. (This group also conducts other social, dramatic and athletic activities during the week. It also sends delegates to Young People's Summer Conferences.)
Pageants, especially at the Christmas and Easter seasons, and Children's Day;
Oval Services, shared in with other churches of the community, held outdoors in the early evening during June and July, and which are popular and well attended.

MONDAY

9 to 12 a.m.— *Community Cooperative Nursery School*, for pre-kindergarten children (2½ to 4 years of age), where, under trained and paid leadership, these little ones are directed in activity designed to help them develop habits and attitudes which are basic to character. (This School is financially self-supporting.)

8:00 p.m.— *Men's Community Club*, for men of all ages, who play Volley Ball and Indoor Golf together, and who meet in a social and educational session once each month. This Club also holds an Annual Dinner for all men, an Annual Outing for boys, and in other ways supports the work and program of the Church.

TUESDAY

9 to 12 a.m.— *Nursery School.*
3:45 p.m.— *Week-Day Religious Education* for children of the Primary Department of the Church School.
Girl Scouts, with standard leadership and training.

WEDNESDAY

9 to 12 a.m.— *Nursery School.*
3:45 p.m.— *Junior Choir Rehearsal.*
7:30 p.m.— *Training School for Teachers*, periodically conducted, usually in the fall of the year. (This project is designed to include parents, with the view to extending this valuable training to them. The teachers also share in an Inter-Church Community Training School in January and February.

THURSDAY

9 to 12 a.m.— *Nursery School.*
All Day (once a month) — *Woman's Society*, a large, effective organization, working in many fields, divided into circles which meet separately — all coming together once a month for work, followed by luncheon at which they are addressed by outside speakers on questions of interest to all. Business sessions follow luncheon and address.
This organization raises a large sum of money each year (see below) which is given to various outside enterprises. It is instrumental in helping newcoming families in the Community to get acquainted, and, in other ways, promotes the Fellowship of the Church.
7:30 p.m.— *Young People's Choir Rehearsal.*

FRIDAY

9 to 12 a.m.— *Nursery School.*
7:15 p.m.— *Boy Scouts.*

AND ALSO FROM TIME TO TIME

Church Suppers, which bring the people together for unhurried evenings of informal fellowship.

Plays, by the Young People's Dramatic Society, organized to study and produce modern religious plays.

Athletics for boys and young women (basket ball and volley ball).

Daily Vacation Church School, a community enterprise in which last year 85 children enrolled, meeting five mornings a week for three weeks in July, under trained, paid leadership — for worship, play, hand-work and study. Contributions from this School were given to a local Negro Church.

Some facts about the budget were stated, and the leaflet concluded:

"*Are You* —
a part of this Church, and its work, its plans, its hopes?
"It Needs You — You Need It."

— Walter Irving Clarke, Publicity Manager for the Presbyterian Church.

Matins and Vesper Services

JUNE — SPECIAL DAY MESSAGES

The Rev. J. R. T. Lathrop, D.D.

"Brothers! Behold! The Stars are lit forever." But not more surely than are shining the Sun-lit Truths of Holy Writ. In the march of the months June adds her voice.

Silently, but forcefully, she speaks to him who in the quiet of his Soul hears.

June 8 — Whit-Sunday — Pentecost.
June 11 — Anniversary of St. Barnabas.
June 14 — Flag Day.
June 15 — Trinity Sunday.
June 19 — Corpus Christi.
June 24 — Nativity of John the Baptist.
June 29 — Anniversary of St. Peter and St. Paul.

And June 23-29 the Eighteenth International Sunday School Convention — at Toronto, Canada.

* * *

The spiritual lure of this calendar is as irresistible as is the delight of the June skies. I shall seek to weave into a mosaic these historic notations, and at the same time to make them stepping stones in our intellectual and spiritual journey to Pentecost.

The Commission on Evangelism in New York City for the Ten Days preceding Pentecost has outlined a program three suggestions of which I will give to be used by those who may wish evening service Wednesday, Thursday, and Friday of the week June 2-8. In order they are: *Pentecost* and *Prayer* — Luke 11:1-13. *Pentecost* and *Unity* — John 17:20-26. *Pentecost* and the *Passion* of *Jesus* — Acts 2:22-24.

Because of the vital relation of all that Pentecost means to the Preacher and to his Church and all its multivarious contacts I am suggesting that both the Sunday morning and evening services be dedicated to the same themes from two viewpoints. This I have found gives to the people unified understanding and makes both for clarity and strength. Moreover the psychological objective in such a procedure is to build Faith into the individual and the individual into the Kingdom, for Jesus said "I will build my Church" (ecclesia). And if we use wisely the Truth in the light of Pentecost he sanctifies that and with it and his added Grace builds the believer into his Church.

Edwin Markham has beautifully stated this:

"We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

"Why build these cities glorious
If man unbuilded goes?
In vain we build the work unless
The builder also grows."

So we begin with Sunday, June 1 — Public Worship, a.m., p.m.

I. *The Holy Spirit.*

The Book of the Acts of the Apostles could properly be given the title The Book of the Acts of the Holy Spirit. There are fifty-four references to the Holy Spirit, forty-four of which are in the first half of the Acts. This is significant. Here immediately is felt a new atmosphere from that of the Gospels, especially the Synoptics. The birth of Christ's ecclesiaison. Everything is different here. This new body the Church (the spiritual community of one hundred and twenty souls), through the travail since Christ's death and resurrection and especially since his ascension, suddenly as a living organism, begins, filled with the Holy Spirit. All participants are overwhelmed.

In a most remarkable sermon Peter in explanation cries out "*This* is *That.*" — Acts 2:26. The background is in Joel 2:28-32. Also the promise of Christ, John 14:16-17-26. The manifestation is the beginning of a New Order, what has properly been called Dynamic Christianity.

There is here that which re-establishes God in human consciousness. For instance God cannot be visualized; no more can the Holy Spirit. But Jesus can be and so can Pentecost. "He that hath seen me hath seen the Father," said Jesus. That is the only way the Father can be seen. Our God, Jehovah, Elohim, is and always has been the Christ-like God. Paul in later days wrote of Jesus the Christ "Who being the brightness of His glory, and the express image of His Person."— Heb. 1:3. One of the missions of the Holy Spirit is to reveal unto us Jesus Christ. We know God through Jesus Christ. One of the most profound utterances of Jesus is: "This is Eternal life, to Know God and Jesus Christ whom He hath sent." And in keeping with this we visualize the Holy Spirit in the Ecclesia, the Church — the Body of Believers in all past ages — the Body of Believers in the Twentieth Century. Succintly stated it is that Body of Believers who have received the Holy Spirit and have entered into full discipleship and union with Jesus Christ. Here then are the themes:

Themes: For the a.m. Service, "The Holy Spirit in Old Testament Manifestation."

For the evening Service: "Dynamic Christianity."

II. *Pentecost* — Sunday the 8th.

What it was.
What it is.
What it did.

As the nativity of John the Baptist is given as June 4, it would be opportune to show that John before his birth was ordained the fore-runner of Jesus. The Holy Spirit was upon him. How great was this man to have baptized Jesus. Then it was the Spirit came upon Christ in the form of a dove.

But Pentecost was the *Advent* of the *Spirit* in an *Official* order. He came as the creator of the Ecclesia. That is the child of the Spirit. And He possesses it to this day. It is His. It is here after these nineteen centuries because He has never left it. Secondly in the Advent of the Spirit, the Word of Christ was verified. "Ye shall receive power *after that.*" He promised the Comforter and here he was. Let it be noted that the Holy Spirit *was* not and *is* not the successor of Christ. That could not be. He has no successor. The Holy Spirit takes his own place in the Redemptive Plan. It is His mission to make dynamic and real

and living the Word and Work and Purpose of Christ. Then he was there to direct in the intensive and extensive building of the Kingdom (the Ecclesia) which began there and has continued throughout the Ages.

"God above us, our Father
God with and for us our Saviour,
God within us the Holy Spirit."

For the evening hour not any theme would be more helpful than to show "What the Holy Spirit did for the Apostles." Was there not mental Illumination? Unfailing Faith? Spiritual courage and fortitude? Assurance? Enduement for service? The Passion of Love like unto that of the Christ? Unity of purpose and understanding? Abandonment to the Will of God regardless of the Cost? On this their supreme adventure they risked all.

"O Holy Comrade, thine abodes
Are in Nature and the Soul!
Companion with us on thy roads!
Light lamps upon our feet that run!
Illumine land and sea and air
'Till peace and plenty bind in one
God's nations everywhere."

III. *Christ in an Age of Mechanics* —June 16, a.m., p.m.

For the Morning Service, "What are the Strong Elements in Present-Day Christianity?"

In this twentieth century two features characterize it — Mechanics and the Scientific Method. The great word is *Science*. Let us welcome this word but show how with it additional reasons are placed upon the Church to demonstrate the adequacy of Christ to meet the new problems. Christianity must be dynamic in this scientific and mechanical age as it was in the changing of the pagan life of the Roman empire. To do this, powerful personalities must be captured for the enlargement and building of the Kingdom. *Scientists also Jesus Christ died to save.* The intelligensia must be won if the race is redeemed. Stanley Jones' Round Table conferences in India and South America proved Christ's efficiency to capture outstanding leaders, especially when confronted with facts demonstrated in experience, interpreted scientifically. The Church of Jesus Christ must train men to capture those in all walks of life. But we must capture the educated manhood coming from our universities. At the same time we must have William Booths and men of that noble mold who can reach the man down and still further down. And, as illustrative of the presence of the Holy Spirit note the marvelous Religious Education Movement — the Bible made central as shown by the many splendid translations such as Weymouth and Moffatt. Indeed there is at the present time a wide-spread revival in the publishing world in high-grade scholarly books coming in greater numbers from the religious press than in any previous age — study the lists and a revelation awaits you. *The Expositor* makes prominent these multiplying editions by Christian scholars. Give God praise for this. These are some of the outstanding elements of strength in meeting this Age of Science. *We will win.* The preacher is God's advance agent — a Voice crying amid the wilderness of ideas and the confusion of tongues. As an illustration the anniversary of Harriett Beecher Stowe this month furnishes a fine occasion; she and her "Uncle Tom's Cabin." She wrote: Spoke: revealed the Way of God for the Black man and the White man. On this day also in commemoration of Flag Day, the Flag could be conspicuously displayed.

So the Holy Spirit yet worketh. A Luther for this or the next century may arise.
Our privilege is to Magnify the Spirit. A new Magnificat will yet be sung in praise of Him who can fill Science, and Art and all Learning and Life with His Creative Self.

As this plow share runs deep into our age, and as we must meet the situation as it is, for the evening service it would be profitable to take as a theme:

"The Weak Elements in Present-Day Christianity."

This subject must be approached courageously, frankly. Is the Church not too feminine? Does it not lackmasculinity? Robustness? Are we not too palliative? Compromising? Forsythe says the Pulpit must confront the age, not cringe before it. Are we not too timid in declaring that the Law of *Love* is the Law of the *Cross* — and that for all men everywhere for all time, and stand there assured that the ground can never be pre-empted. A search-light on modern day morality is not reassuring. The Corporate conscience does not guarantee Christian supremacy. Paganism is too apparent for much Christian boasting. The Altars of the Church too often are contaminated (not by sinners for whom Christ died) but by self-centered officials, who seek the best seats in the Temple at "money price," as mugness that will not bear the look of Christ, a complacency inexcusable, and an extravagance in money expenditures on the part of many for everything save for the Kingdom. Can we get further on unless there shall come sweeping a Pentecost that will awaken all Christendom to the Christian Use of Money and the Eternal Values reflected in the parable of the Good Samaritan?

I said to a business man (with more genuine care for the unfortunate than many), what is the matter with the Church? His quick answer was: "It is too smug." Such are some of the weaknesses of our Cause. It has been said that at Pentecost there were five hundred who were followers of Christ, but three hundred and eighty were not at Pentecost. This still is our Problem.

So with all this now burning in our minds I suggest the theme:

IV. *A Spirit-Filled Church* — June 23.

One hundred and twenty of the early Church were spirit-filled. I am aware that many have been the abuses of this phrase. But let us not shun the announcement because of radical abuses and extravagant professions. Even at that time the aroused human sympathies led to communistic habits which quickly were corrected, and collections for the needy and suffering became later the

Christian habit. So great was the afflatus of joy at that time abuses could easily have happened. This in one form or another has in almost all widespread revivals of religion been the case. But even science has blundered and changed front. It is human to err. The Christian preacher has the *living* message of the *Living* Christ and the Holy Spirit's presence and with this fervently, sympathetically, courageously, patiently and intelligently preached, the Kingdom will be builded as God wills it. As an illustration of what Pentecost did there is no finer example than the Apostle Peter. Analyze his sermon on that occasion. Show the people what a Spirit-filled man did and how. It is a mighty utterance. These Spirit-filled men became creative.

Three thousand Souls were converted that day.

For the Evening Hour, as this is the month which gives attention to St. Paul, I suggest that the pastor tell the story of this Divinely anointed man upon the Damascan road. Here is a life that next to his Lord was the most potential and is at this hour. His conversion, call, education; his preparation in Arabia. His response and experience and missionary tours. His new testament writings. Here is a memorable hour with a history-creating man.

V. Sunday, June 30, a.m., p.m.

For the morning hour theme: "Sectarian Disarmament."

Apropos to the hour when disarmament fills the atmosphere there is serious demand that the Living Church shall undertake in the mind of Christ a study of:

"Christian Unity — A Pentecostal Benediction."

Too long has fragmentary Protestantism dissected Christianity. We might cry out "How long, Lord? How long?"

There were a goodly number of racial representatives at Pentecost. When the Spirit fell upon them and filled them they became as one. They experienced the "Unity of the Spirit in the Bonds of Peace." The public is confused by the multiplicity of Denominations. The time is come when we should do something large for the realization of the prayer of Christ "That they may all be one." And likely the psychological approach first is the uniting of all those denominations whose history, doctrine, traditions, customs are already quite uniform. This means the surrender of age-long prejudices. Such a coming into one organized body would greatly reduce the denominations and would add, with numbers, power and awakened interest. Overtures are now on among such bodies in this country and England. The United Church of Canada is an illustration of a wider latitude. And it works. As approaches to this happy order the Federated Council of the Churches of Christ in America and the Federated Council of Churches in Ohio are powerful incentives. As a basis of the Sermon, the High-Priestly Prayer of Christ in John, Chapter 17. This logically leads up to the profound theme which would properly close this unusual journey to Pentecost by an evening sermon upon the theme:

"How the Holy Spirit Has Moved in History."

A continuous miracle, if I may so speak, is revealed in the Spiritual energizings which have repeatedly come. Take the period of Athenasius, of St. Augustine, of John Huss, of Luther, and Calvin, of John Knox, and the 18th century. And the marvelous movements for racial redemption in the vast missionary enterprise, and all those movements including prohibition for the physical and spiritual liberation of man. Human slavery went down before the Cross. For the Holy Spirit constantly reveals in Jesus Christ the Gospel of Love and the Law of the Cross. These are the live-wire lines of Scripture.

Our task is glorious. The day is ours. Let us —

Be swift to run.
Bold to endure.
Strong to help.
Courageous to speak.

COMMENCEMENT PROGRAM

Selection ..... Trio
Processional —"Alma Mater" ..... Trio
Invocation .....
Selection —"Riding Messenger" (*Sandby*) ..... Trio
Salutatory .....
Selection —"Adoration" (*Borowski*) .....
Valedictory .....
Selections —
"Indian Love Lyrics" (*Findley*) ..... Trio
"A Dream" (*Bartlett*) .....
Commencement Address .....
Selection —"Souvenir" (*Drdla*) .....
Presentation of Diplomas .....
Selection —"Countess Meritza" ..... Trio
Awards .....
Selection —"Perfect Day" (*Bond*) ..... Trio
Benediction .....

— Womelsdorf High School, Pennsylvania.

CHILDREN'S DAY PROGRAM

"Holy, Holy, Holy!" (One verse) .....
Invocation song, "Oh, Send Out Thy Light" .....
"The Heavens Declare His Glory" .....
Devotional Scripture reading .....
Song, "Tell the Tidings" .....
Announcements .....
Reading of lesson for the day .....
Class Period for teaching .....
Orchestra .....
Song, "Creation's Praise" .....
Prayer ..... Pastor
Welcome .....
Special Greetings .....
Song, "Enter the Paths of Peace" .....
Recitation, "The Buttercup's Greeting" .....
Recitation, "The Lesson of the Honey Bees" .....
Song by children, "Bring Your Blossoms" .....
Song, "Ye Shepherds of Judah" .....
Recitation, "A Place to Park" .....
Recitation, "God's Forget-me-nots" .....
Song, "Beautiful Sunlight" .....
Song, "Praise for Summer Days" .....

— Christ Evangelical Church, Reading, Pa.

Men: Their Work in the Church

THE KINETIC KLASS

This is the Class Name of the Men's Bible Class in the First Methodist Episcopal Church, New Kensington, Pennsylvania. The Rev. Herbert A. Baum is pastor, and E. J. Presby, of The Aluminum Cooking Utensil Company, is the teacher.

Mr. Presby has been kind enough to tell us in detail about the program and activities of "The Kinetic Klass," and we pass them on to you for the suggestion and inspiration their work may bring to you and your Men's Classes.— *Editor.*

The Klass meets at 9:45 on Sunday morning. Some hymns are sung; the Klass Chaplain leads in devotional exercise; sometimes we have a special musical number. I presume that nothing about our program or method greatly differs from those of many other Men's Classes.

Sometimes I have had occasion to think that the Officers and Committee Chairmen take more active part in conducting the work of the Klass and the program on Sunday morning than is the case in some Bible Classes.

Our president usually makes the announcements, calling on the Chairman of the Athletic Committee to state what has happened and what is going to happen in the way of basketball or baseball activities. The Chairman of the Welfare Committee may make a report regarding members who may have sickness in their families.

Last Sunday our attendance was 108. The Sunday before, 112. On our roll we have three times 112, however.

Absences: A card signed by the Secretary of the Klass, is mailed to a man who has been absent from the Klass two Sundays.

At times we have mailed to a man who has been absent for some Sundays a Blue Letter, printed on blue stationery, telling the man how blue we feel.

At the end of six weeks we have mailed a *Red Letters*, as follows:

My dear Kinetic Friend:
Do you ever see "Stop and Go" signs?
Then "Stop" and read this letter and "Go"— go next Sunday morning — to the Kinetic Klass.

"Go"—"Keep Right."

This letter ought to be read twice. The best we can do is to be sure it is "red" once.

We hope it will make you think of the Kinetic Klass every time you see a "Stop and Go" sign.

For the good of the Klass, for the good of those whom you may influence, for the good of those for whom you care and who care for you, for your own good — for "goodness sake" let this red hot letter make your heart so warm you will say —
Sure, I'll go — I will go next Sunday morning!

Yours warmly,

We believe that the personal call is of course better than printed forms. In fact when some men received the Red Letter announced, somewhat facetiously, perhaps, that they were going to stay away to see what else they were going to get, to such men we were disposed to send a telegram, collect, telling them that the follow-up series had ended.

Name Buttons: Name buttons are used on Sunday morning — worn in the lapels of coats as is the custom in some Rotary and Kiwanis Clubs.

New Members: New members and visitors are asked to place their names on an information blank which information blank is used by the President of the Klass or someone designated by him to introduce new members or visitors. During the week following a letter is sent to the address shown on the information blank, then the blank is filed for possible future reference and a record card is made out and filed in case a man is a new member.

Copies of the letters such as are sent to new members and visitors are shown here:

MEMBER LETTER

My dear Mr. ————

We were glad indeed to have you with us last Sunday morning — and we are grateful to Mr. ———— for inviting you to our Klass.

We hope that you will be with us every Sunday you possibly can, not only that we all may become better acquainted with one another during the Klass discussion hour on Sunday morning and at our monthly evening social meetings, but also that we may help one another to become better acquainted with the Bible and its practical teachings.

Again telling you that we were happy to have you with us and expressing the hope that you will meet with us regularly and help make the Klass a real influence for good in the lives of many men, we are

Yours faithfully, THE KINETIC KLASS.

A copy of the letter is sent to the man who invites the man to Klass. On the copy is drawn a line underscoring the words, "We are grateful to Mr. ————." On the copy are written the words, "We are!"

VISITOR LETTER (A)

My dear Mr. ————

We were glad indeed to have you with us last Sunday morning — and we are grateful to Mr. ———— for inviting you to our Klass. We trust that you will visit us again whenever you find it convenient to do so.

Yours faithfully,

THE KINETIC KLASS.

VISITOR LETTER (B)

My dear Mr. ————

We were pleased indeed to have you visit our Klass last Sunday morning — and we are grateful to Mr. ———— for inviting you to our Klass. We hope that you may be with us again some time.

However, we hope even more that your interest in promoting Bible study among the men of your own Church will increase — and for you personally "the way will grow brighter and brighter, even unto the perfect day."

Yours faithfully,

THE KINETIC KLASS.

Printed Matter: The following is *printed matter* we have placed in a rack in our Klass Room, and used as inclosures with letters:

Kinetic Klass By-Laws
Kinetic Klass Information Blank
Questions on the Bible
Kinetic Klass (That the Place-Right There)
Kinetic Klass Song
Kinetic Klass Emblem
Mystery Picture
What Some Scientists Say
The Universality of the Bible
Things That Count
Not What, But Whom!
Why — What Are You Going to Do About It?

Keep Your End Up
A cut on a sticker used occasionally.

Watch for further announcements about the activities of the Kinetic Klass.—*Editor.*

MEN'S CLASS ACTIVITIES

Since I make such frequent use of *The Expositor* I thought I would report efforts which proved such a help to us in meeting the problem of social life in our church and community.

Our situation is entirely rural but some of these ideas are by no means limited to such situations.

Thanking you for the many uses to which your magazine is devoted and trusting its usefulness may continue and increase, I remain, *J. Edgar Lindsay, Pastor, United Presbyterian Church, Fair Haven, Ohio.*

* * *

1. In order to meet the need for more social life a committee from one of the men's Bible classes met and planned for a social in which the men of the congregation entertained the women and children.

A subcommittee took charge of refreshments. Each man who cared to come was instructed to provide sandwiches for his family and guests. Coffee was provided by the committee, and also "extras for the children."

Another sub-committee of which the minister was chairman was in charge of entertainment. "Home Made Posters" were used for advertising and invitation. The rooms were appropriately decorated.

Guests were requested to register upon arrival. Different devices for entertainment were used to keep everybody playing or interested all the time, such as:

"Self introductions by name in unison."

"Progressive Conversation."

"Contests" were arranged and sides were determined by the count One and Two as the guests were seated when time for contest came.

It being Valentine's Night — Valentines from men and boys went to the women and girls, by drawing, and vice versa.

Partners for refreshments were arranged by numbers matched.

Help from the women was secured to provide entertainment for the children, mostly under twelve years of age.

* * *

My little bibliography of books of games from which selections were made includes the following:

"Games for All Occasions," Blain.
"Phunology," E. O. Harbin.
"Handy," Lynn Rohrbaugh.
"The Ice Breaker," Y.W.C.A. publication.
"Social Evenings," Amos R. Wells (Christian Endeavor).

Personal accumulations and adaptation of Social Ideas.

* * *

2. Need was also felt for social life among the men of our entire community. That need was successfully met upon this occasion by:

A "Friends and Neighbors Banquet," at a nominal price.

The President of the Police Board of Richmond, Indiana, was secured as speaker. Secured through a brother minister. Richmond, Indiana, is a city of about thirty thousand. The speaker addressed the men and boys upon the general subject of Law Enforcement, Law Observance, and Good Citizenship.

A quartette of men was secured to furnish music — singing spirituals and sacred songs. Ministers and religious workers present responded with brief remarks and pleasantries.

Attendance at this banquet was secured by soliciting purchase of plates at the table. Three times as many men and boys attended as are members of our own congregation.

Arrangements were made by a carefully selected committee of the men, who in this case are teachers of the men's Bible classes.

* * *

A consciousness of need, definite assignment of duties, in the hands of the best leadership available, and *hard work* registered for us these very successful attempts to meet the challenge of social life among us. We feel sure a similar effort adapted would meet the need for others.— *Fair Haven, Ohio.* (*Rural Congregation and Community.*)

Music for Choir and Organ for June

Prelude

Melody in D Flat — *W. Faulkes.*
A Sea Song — *MacDowell.*
Lead, Kindly Light — *Ashford.*
Pastel — *Thompson.*
Evening Meditation — *Armstrong.*
Devotion — *Mansfield.*
Toccato in D — *Kinder.*
Angel Voices — *Sullivan.*
Andante Pastorale — *Alexis.*

Anthem

This is the Day — *Schubert-Schnecker.*
Pass Me Not, O Gentle Saviour — Berwald.
If Ye Love Me — *Simper.*
Lord God Almighty — *Hosmer.*
The King of Love — *Shelley.*
Light and Life Immortal — *Bullard.*
There Shall Be No More Night — *Wood.*
Come, Everyone That Thirsteth — *Reed.*
Hallelujah, What a Saviour — *Bliss.*

Offertory

Largo — *Dvorak.*
Vesperale — *Scott.*
Invocation — *Speaks.*
Pastorale in G — *Dicks.*
Praise Ye — *Verdi.*
Evensong — *Rockwell.*
Repose — *Barrington.*
God is Love — *Shelley.*
Reverie — *Flagler.*

Postlude

Marche De Fete — *Tremblay.*
Finale — *Boslet.*
Postlude in E — *Hammerel.*
March — *Noble.*
Andante Moderato — *Smart.*
Fugue in E Minor — *Bach.*
Grand Choeur in G — *Salome.*
Recessional March — *Johnson.*
March Romaine — *Gounod.*
Festival March — *Faulkes.*

Young People and the Church

Plans for Working with Young People **Religious Education**

SOLVING THE YOUTH ATTENDANCE PROBLEM

An almost universal problem with the Protestant Churches is that of finding the best and most efficient way of persuading young people to share in the preaching service that follows Sunday school.

In the first place a gigantic misconception of purposes need to be removed from the minds of many people. It is taken for granted by altogether too many people, both young and old, ministers and laymen, that the Sunday school is the only part of the Church service that the children and young people are morally obligated to share in and that the preaching service is for the adults.

To set ourselves right to begin with, let us remember that the Sunday school at its best is a man-made institution. We are in no way attempting to minimize the value of this indispensable organ when we admit this truth. No Church could afford to lose its Sunday school. Nevertheless it is a plan conceived in the mind of man and did not come into being by Divine decree as did the ordinance of preaching. And while the Sunday school is of inestimable worth both to young and old alike, it is true in a far greater sense that the preaching service is intended for both young and old, and it is also true that the preaching service is by far the more important of the two services, and if the Church must sacrifice either one, it had better be the Sunday school. Volumes

could be added to support this statement, if it were necessary.

We have created this difficulty by maximizing the importance of the Sunday school at the expense of the more important function of the Church, that of the larger ministry of the Word by the ordinance of preaching. As a matter of fact, the Sunday school that does not train its constituency to consider the preaching service the major function of the Church, and does not lead them to understand that the Sunday school is a preparation for a larger and more important step, that Sunday school is an absolute failure. The Sunday school that is considered an end in itself and is allowed to supplant the ministry of preaching is indeed a detriment to the church of which it is a part.

Some churches attempt to solve the problem by having preaching services first and Sunday school following. But in most instances where this is done the same trouble exists. Too many wait until after the sermon and then come for Sunday school.

However, the misuse of the Sunday school is not the only reason that so many children and young people, and not a few older people, do not remain for the sermon. Sometimes it is the minister's fault. Many sermons are too long. Some are over the heads of the younger group. Whatever may be the cause, there must be a cure. It is not likely that the same remedy would affect a cure in all cases, but some of the following suggestions have proved helpful in persuading the younger members of the organization to remain for the sermon.

Let the service be continuous. This can be done in any church, whether it is a one-room building or whether there are several departments with their separate meeting places for opening exercise. A general assembly should close the school and the assembly should take place in the main auditorium where the sermon is to be given. There should be no break in the service. The hymn that closes the Sunday school should open the preaching service. Under no circumstance should a benediction intervene. None of the congregation should be dismissed, and it should be considered a public disturbance for anyone to leave unnecessarily, just as it would be a disturbance for anyone to leave in the midst of the sermon.

There follows the fact that the service should be brief enough to not tire the children. If the sermon is over thirty minutes in length it is too long, not only for the children, but for the older folks as well. Any minister, with preparation beforehand, can preach a sermon in thirty minutes. If he can't, he can do no better by preaching all day, and if he hasn't prepared, he has no business preaching. Remember that those who sit in the pews have bodies that feel, as well as souls.

If the sermon is not simple enough for the children to understand (and it should always be), then a very good plan that has proved successful wherever tried, is to preach a very brief sermon or tell a story for the children before proceeding with the regular sermon. Not only will this persude the children to stay for their part in the service, but children and young people delight in listening to a preacher who is interested in them. An exceptionally good plan is to have the children to sing by themselves in every service.

The young people of the older group, such as the High school age, present an additional problem. They deserve special consideration. It is an excellent plan to preach sermons at intervals especially prepared to meet their problems.

These suggestions will not meet every need, but I have found all of them very helpful. With these, and a few other minor plans I have found little difficulty in enlisting the whole-hearted cooperation of the younger set. It is not at all difficult to get the young people and the children to attend services, nor to get them to stay for the sermon after Sunday school.— *The Rev. Dennis W. Foreman, Pastor, United Brethren Church, New Rumley, Ohio.*

DIGGING OUR TRENCHES

A Junior Commencement Address

The other day I was busy planting sweet peas, a special selection of which had been sent me by a friend in Lincolnshire. Newcastle is not generous with its gardens so I am planting them in tubs. As I am no gardener the outlook is not promising. But we live by hope!

My adventures remind me of a friend in London, where they *have* gardens, who is very fond of sweet peas and determined to have sweet peas — plenty of them and of the best quality. He had a good crop last year, but means to have better this. Recently he waxed quite eloquent about it.

"You should have seen me in my garden at six the other morning," he said, "digging trenches until, with the trench itself and the earth I had turned out of it, I was hardly to be seen. Having dug my trench sufficiently deep, I put in a layer of fertilizer, then a layer of earth, then another layer of fertilizer and another layer of earth, and so on until the hole was filled right up again, when the ground looked pretty much as if not had been done to it! Then I planted my seed." When we pitied him for the blisters he must have got, and congratulated him on his industry, he said: "No, I am not fond of digging, and I don't like getting up in the morning, but I do like sweet peas."

There are good points for the gardener in that story, whatever sort of garden he may have to till, whether it be an office, a Sunday School, or a back yard. It's no good wanting nice flowers and fruits unless we are prepared to pay the price. This world gives no encouragement to laziness.

If we want good sweet peas we must dig deep trenches.

There was once a pianist of extra-ordinary power and promise who was loudly acclaimed by multitudes, but he was dissatisfied with himself and disappointing to the best musicians, whose good opinion he was most anxious to secure. He had an interview with one of the great masters who, after long consideration, told him to go home and practice nothing but scales six hours a day for six months. It was an awful grind, but he did it; and at the end of that half year the defect was gone. He could satisfy himself and play to the delight of the keenest critics. That was good trenching.

The improving of sweet peas, however, is particularly attractive, because it is a case of digging sufficiently deep. "Painting the lily" is not always as useless as it sounds. Do we imagine that those glorious pure white blossoms, the pride of the florist's shop window, are produced in the rough and tumble of the wild? Not a bit of it. Nature produced the type, but the supreme excellence of form and color, which makes us gaze and wonder, is the result of endless thought in selecting and breeding, and of laborious care in cultivation. To dig our trenches sufficiently deep is not at all an impossible dream, but, like that Kingdom which we only enter through tribulation, it calls for sustained effort. When, however, the summer comes we forget the early rising and the backache in the delights of our garden of flowers.— *The Rev. T. A. Jeffries, F.L.S.*

THE SPINELLI TWINS

(A Flag Day Address)

In America, since the Great War, there has been a great outburst of patriotism and nearly every day-school has been given a flag of its own. You know the beautiful American flag made up of stars and stripes. In one school in a small town when the new flag arrived and was raised to the top of the school flag-staff, two monitors were appointed for the flag.

Every boy and girl should aim to be a true patriot, that is, a true lover of his or her country. Why should we love our country? First, because it is where home is, and the character of one's home depends very large upon the character and customs and history of the land in which home is. Our country has provided us with safety, with education, with all the splendid gifts represented by its poets, and musicians, its builders and its men of business.

We must love our country, however, in the right way. We must want her to be her best and must never be satisfied with anything less. This is why it is no longer true patriotism to desire one's country to be at war. War is now so terribly destructive, more so than ever before in history, that to bring war on a country is to bring upon it the most awful disaster of all. Our love for our country's flag should be a symbol of this true and higher patriotism. Let me tell you the finest flag story I have heard for a long time.

On the morning when the monitors were to be chosen, a boy named Harold, and a girl named Caroline, who regarded themselves as the school favorites and felt sure they would be chosen, passed, on their way to school, two little Italian children, brother and sister, known as the Spinelli twins, who were dressed with extra special neatness and who, in their hearts, I think, were hoping perhaps they might be the monitors of the flag. Harold and Caroline made fun of them and said: "You foreigners won't be chosen!" and the little Spinelli boy threw out his chest and patted it and said, "I Amer'can!" which I think was very generous of him, don't you?

Well, Harold and Caroline were appointed monitors and all went well for a few weeks. They were very proud of their position and they hauled down the flag every evening and put it away carefully, and raised it before school the next morning in fine style. And then one day Harold had an important football match, and wrote a note to Caroline asking her if she would attend to the flag. Unfortunately, although Caroline got the note, her little head was full of an important birthday party to which she was going, and she forgot the flag. That night a terrible storm broke over the district, and Harold woke up in the middle of the night and wondered about the flag. On his way home from the football match he had met Caroline on her way to the party and he had asked her about the flag and she told him that she had forgotten! So as far as Harold knew, it was still flying at the top of the flag staff; and now as he listened to the storm he was afraid it might be torn off the staff and blown right away. Very hurriedly he dressed and quietly, without disturbing the house, he crept out into the darkness and the rain to the school grounds and stood there clutching the flag staff in the raging wind: he looked as hard as ever he could, but he could see no flag.

The next morning he and Caroline, feeling very guilty, hurried to school. As they entered the school grounds they were met at the flag-staff by the Spinelli twins, and young Master Spinelli pushed out his chest again and struck it once more, and said, "I Amer'can!" and then pulled from under his jacket the flag, and said: "It's all right, Harold and Caroline, we took it in yesterday." And so Harold and Caroline were saved from disgrace.

To the honor of the little American let it be said that he went to his master and explained what

had happened, and the master, as an act of justice, appointed the Spinelli twins monitors of the flag for the rest of the term. So a little Italian, grateful for the new country that had been kind to him became the guardian of the American flag.

What a lovely day it will be when the boys and girls of any nation can be as proud of the flag of any other people as of their own!— *By the Rev. Albert D. Belden, B.D., in The New Chronicle, London.*

A RURAL COMMENCEMENT

Here in our local school community in rural Ohio it fell to me to preach the Baccalaureate sermon. I took the sermon story suggestion of your April, 1929 issue, page 798, and developed it in my own way. Gleanings from different sources were used. The delivery of the sermon was so kindly and generously received that I thought it might contain suggestions for wider use. The address follows.— *J. Edgar Lindsay, Fairhaven, Ohio.*

Winning the Prize (Baccalaureate)

1 Cor. 9:24. "So run as to win the prize" (*Moffatt*).

Outline

Winning the prize in Christian living and service requires:

I. Worthy Ambitions, in life. Whatever form of service you enter, life requires of you in your ambitions:
  A — A definite purpose.
  B — Inspiring imagination concerning life's work.
  C — Painstaking and careful planning of your life and its work.
  D — Steadfast determination in carrying out those plans.
II. A most rigid self-control is required.
  A — This demands — Self-Denial.
  B — A painstaking preparation for your work.
  C — A readiness for hard service.
III. It requires the maintaining of High Ideals.
  A — A turning from things harmful.
  B — A preventing of the good from holding you from the best.
  C — And a constant striving for better things.

A special privilege and honor falls to me tonight to be the preacher in this special service at the close of our school year. There is something specially challenging, inspiring, about the opportunity to be of service to young people in an hour such as this when life in its larger possibilities lies just ahead. It is a time when noble motives, high resolves, and steadfastness of purpose must come into their own if our lives are to be what they might.

It is our purpose to speak for a little tonight of Winning the Prize. Of old the Graecian games were celebrated in the very neighborhood of Corinth. In fact some of those Christians at Corinth to whom Paul wrote may have taken part in those games. Though the surroundings were morally lax and corrupt, Paul evidently considered that there was something wonderfully fine about those races, those contests of skill and endurance. It is the very thing needed in the Christian life. So our text for tonight is these words from this first epistle of Paul to the Christians at Corinth, "So run as to win the Prize."

Of old there was a race with lighted torches. He was winner — not he who arrived first at the goal perhaps — but he who arrived first with his torch still alight. So run that he may win the prize.

So we are reminded of a scene in our own school or college life near the close of the school year. It is the day of the track and field meet. Coaches, trainers, judges of start, judges of finish, racers will be there. There will be instructions concerning the rules. The racers take their places at the start of a race. Soon there comes the short, sharp command of the "Starter," "On your mark! Get set! Go!" As Paul brought to the Christians of old the message.— So we would bring you that message tonight concerning the Christian's Races and its prize, "So run as to win the prize."

I. *It Requires Worthy Ambitions.*

First of all it requires a definite and noble purpose in life. Oh! the saddest of all sad sights in life is that of young people content with things as they are, without ambition, without purpose, without guiding motive. There may be some excuse for the aged without special ambition. There can be none for the young to be without noble purpose. For they fall an easy prey to idle suggestion and vicious purpose. Still it is true and young people are no exception, "The Devil finds work for idle brain to do."

The incident is related of a small community in Ohio a few years ago. The commencement exercises for the local high school and a funeral service were to be held in the same auditorium in the same afternoon. The funeral was arranged for 1 p.m. and the commencement exercises were to begin at 2:30 p.m. All the festive decorations for the commencement were arranged by the time the funeral procession arrived. Not even the class motto was covered and it read thus: "*Launched, But Whither Bound?*"

We commend that question to your most earnest consideration. Yes! What is your ambition? Jesus commanded his disciples at his ascension what they were to do, "Go ye into all the world and preach the gospel to every creature." Paul declared at one time, "I am a debtor unto all men." Later, after years of labor at winning life's prize Paul again declared, "I press on toward the mark for the prize of the High Calling of God in Christ Jesus."

That is a prize to challenge the highest ambition of every one. "I am a debtor unto all men." Every one included in the service to be rendered. Not one is to be forgotten. Not one left out.

When we boys of a college football squad were returning from a game, the train was approaching a country village. "Do you know, fellows," said one, "whenever I see a village like that I wonder what kind of place it would be for selling stereoptican views." That is the thought of good business as well as of definite Christian service — every man woman and child in the community to be served, to be helped, by our ministry.

A few weeks ago the question was asked, "What is the noblest quality of man, Is it not the ability to think, to reason, to arrange in order, to invent?" No! comes back the answer, the noblest quality of the human soul is the power of man by the Grace of God to love his fellowman and to live a life of sacrificial service in expressing that love for others. It includes all men everywhere as our Lord commanded, "Go preach the gospel to every creature," and Paul in his personal response to the command declared, "I am a debtor unto all men," I am become all things to all men that I might by all means save some." So run that you may win the prize.

Most careful planning is needed for all prize winners. If a life is to be useful the most careful planning is just as necessary as in the erection of a building for both beauty and usefulness. We shall have to plan for the foundation laid broad and deep. We shall have to plan in a unified way for years, months, days, hours of painstaking labor and toil. It simply means all along the way — we must not only thus plan our work, but we must with all the earnestness God gives us — work our plan. Wherever someone has been comforted in sorrow, wherever a cheery word has been spoken to the discouraged, wherever a noble deed has been done for the needy some one has been thoughtful enough to plan for that service.

So we commend to your earnest thought these oft repeated lines:

> The heights by great men gained and kept
> Were not attained by sudden flight,
> They while their companions slept
> Were toiling upward in the night.

And steadfast determination is needed. This has already been suggested in part in our remarks about the need for careful planning. This is illustrated by the story of a young man of the awkward period in life — he was about seventeen years of age. He had ability to become a good musician it was supposed. But he had even greater ambitions. Finally he was granted a few minutes interview with a great musician of public acclaim. This young man told her of his ambition to some day render the ministry of music as a real Master of the Art. One of the first questions from that noted musician to the ambitious lad was this, "How badly do you want to be a great musician?" Do you want it badly enough to be willing to spend years in painstaking study and preparation? Do you want it badly enough to spend years more in obscurity and perhaps poverty — to attain your ideal? For there is no other course open to many with your ambition."— Concerning *your Ambitions*! How badly do you want to do a certain thing? So run as to win the prize.

A few weeks ago one who admired Dr. S. Parkes Cadman's use of language asked of the Doctor, "How may I improve my use of language and secure wide range in vocabulary." Dr. Cadman replied with suggestions like these: "Read the masterpieces of the world's best literature. When you have done that read more and still more. If you would improve your use of good language never for a minute allow yourself the liberties of careless speech. Read the best. Listen to the best. Confine your reading of the average daily newspaper to ten minutes daily. Do not be discouraged if improvement seems slow. Little can be accomplished in a day, a week or even several years. But if you steadfastly keep at it for forty years decided improvement should be in evidence." In all of our lives there is the same kind of stern requirement, lifelong steadfast determination if we would have our part in the things most worthwhile. For nothing less rigid than this will win life's prizes — So run that ye may win the prize.

II. *It Requires Rigid Self-Control.*

The next few verses just beyond our text tell us of the rigid self-control required on the part of those who would so run as to win the prize.— Self-Control yes! Young people if you are to render the best service, many times you can not have your own way. First of all there is the Divine law to be faced and obeyed. It is operating in personal lives, in communities, in national life. In nature it has been referred to as:" The survival of the fittest." Nature as it appears sometimes, cruelly, ruthlessly rejects and destroys the unfit. Not one seed in thousands dropped in the forest finally becomes a giant of the forest trees. In our daily lives those weak or diseased of body are not used in service. The word of God commands: "Let the strong bear the infirmities of the weak."

Nor are the unprepared used in places of honor and responsibility. Whatever the cause of incompetence, whether lack of opportunity, lack of ambition, the unprepared folks simply are not used.

Furthermore, the unwilling are not used. The workings of this part of the law are illustrated in the history of the chosen people of old — Israel. Chosen for a Noble Service, called to a Holy Mission she repeatedly "rejected" the appeals until our Lord's final lament over Jerusalem places her among those rejected because of *unwillingness*. "Oh! Jerusalem! Jerusalem! Thou that killest the prophets and stonest them that are sent unto thee. How oft would I have gathered thee as a hen gathereth her chicks under her wings, and ye would not."

Since a most rigid self-control is demanded in order to so run as to win life's prizes we, urged the necessity for just as high a standard as you can maintain of health and strength of body, vigor of mind, willingness of heart, and steadfastness of determination. For if we fail from any cause the opportunities, the services, the prizes of life go to others who do not fail. Often they pass to others just about as quickly as a trained eye can pass to another name — and that of a prepared one. It can not be otherwise, as we can note on second thought. It is not fair to expect services of the ill, or the weak. There are too many precious things in life to trust very far the unwilling. In many an enterprise the risks are too great to trust those lacking the steadfast determination to see it through to the finish.

The late Ambassador Herrick won the love of the people of France by the way he refused to leave his post of duty when Paris was so threatened in the darkest days of 1914. The seat of government had been removed to the city of Bordeaux. One representing the people of France came to Mr. Herrick urging him to go also. He declined, saying, "There may be times when France needs a dead ambassador worse than a live one."

No, it is no easy program which we hold up before you young people tonight. There is no way but the way of difficulty and struggle for the preacher to be true to the word of God and life's experiences. Paul declared concerning those contenders in the olden time Graecean games, "Every man that striveth in the games exerciseth self-control in all things." Of course it means turning from things harmful. But it means also not allowing things good in themselves to hinder us.

In college days the final instructions of the football coach concerning our daily habits were like this: "Moderation, simplicity, and regularity at table (we felt we could not afford sweets and pastry anyway). No late hours. Be in bed by ten-thirty ever night. See to it that you get at least eight hours restful sleep every night." Should any one "break training" and fail in the game he feared the reproof of the coach. Now we can see that the coach was trying to interpret the rule of life for us. For those things are an absolute necessity if we are to so run as to win the race. For life is a great race, a great game. Every one who really striveth in the game of living and service exerciseth self-control in all things.

III. *It Requires the Maintaining of These High Ideals.*

Further never allow the good enough to become an enemy of the best that may be. Young people, if you are willing for a moment to be content with things as they are: to that extent your progress has ceased. Worst of all places where you can be content with things, is with yourself. Be not content with present successes. Not because it is not good but because it should never be allowed to hinder; but should be made to inspire you to strive for better things.

So keep your eyes turned heavenward in vision and purpose. Keep in search of things better and nobler. For many happy discoveries will be made along life's pathway. Never allow, "The good enough to keep you from trying to attain the best." We may be our own worst enemy. Fear nothing as you would fear contentment with present attainment. Always so run as to win the prize of "The better that is to be."

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell for life's unresting sea.

PAGEANTS

1. A pageant entitled "The Pageant of the King's Children," written by John Oxenham and Dr. Roderic Dunkerley, was recently published by the National Sunday School Union, 57 Ludgate-hill, London, E.C. 4. The price is 8d. net. In the foreword the authors say: "The idea of the pageant is that children have an important place in the Kingdom of Christ, and a valuable part to play in its extension.

2. Several new pageants are announced by the A. S. Barnes Company:

a. The Festival of the Indian Corn.

b. The Golden Age.

c. The Recompense (*For the closing exercise of a Junior High School*).

d. A Health Revue (*adapted for Junior High School Students*).

PARENTS OF THE CHURCH

This week the Church School is working toward a great offering on Children's Day, next Sunday. The parents of the church are urged to give to their children the most sympathetic cooperation. Take the coin pockets and talk through the ten great missionary fields of the Disciples of Christ, pointing out the number of missionaries in each field, as indicated in the little circles. Help them check off a circle each time a dime goes into the pocket and help them to work out a plan to have a minimum of ten dimes, one for each field, in the pocket by next Sunday. The school will assemble for a great closing service Sunday, when the reports of the offering will be made. Every adult of the school is urged to make the best offering possible. It will take the best we can do to reach our aim of a thousand dollar offering from the school during the year which closes June 30. — *The First Christian Church, Chattanooga.*

THE TECHNIQUE OF A STEREOPTICON SERVICE

F. J. Carter

If one would effectively present a subject by stereopticon, thought must be given to various things which have a vital bearing upon the success or failure of such an undertaking. With this in mind I enumerate several important factors bearing upon the technique of a stereopticon presentation:

1. The screen should be so located in front of the first row of the seated audience as not to cause eye-strain or enable them to see the texture of the screen. It should be of a sufficient height to permit every part of the audience to view comfortably the bottom part of the pictures. It is best if sufficiently taut to remove wrinkles, and secure enough to prevent air currents from causing it to sway, throwing the pictures out of focus. It is a mistake to have an audience stand to sing an illustrated song.

2. Regardless of the kind of stereopticon used, it is best to have it as far toward the rear of the audience as possible, depending on the size of the audience and of the screen, as well as of the kind of lenses used in the projector, and the wattage of the lamp with which it is equipped. The advantages of having the stereopticon behind the audience are evident. Not only does the operator keep from attracting attention from the lecture to himself, but also he does not obstruct the view of any who otherwise might be forced to sit behind him. Should it be necessary to have part of the audience behind the operator care should be taken to see that no one occupies a seat directly behind him. The operator often has to stand, and even when

e chooses to remain seated, he has to rise in order to focus ue lenses occasionally. If the lamp house or the bellows of a intern are not light-proof, and the stereopticon is so located as o have part of the audience on either side of it, several will uffer annoyance from the beams of light which escape sidewise.

3. Various kinds of signals are used. Clickers seem to be ost popular. Sometimes the lecturer merely strikes the floor ith his pointer. But a signal that emits sound is objectionable. ometimes the operator confuses sounds and changes pictures t inopportune moments because he heard a similar sound hich proved to be the creaking of a chair or the thump caused y the falling of a song book. From a psychological point of iew sound signals are not the best, because the audience knows ast when to expect the picture to change. A type of signal nat does away with this objection is a small electric lamp close o the operator which is illuminated by the lecturer who resses a button on the end of a cord leading to the lamp.

4. As far as possible, colored slides should be used, and the eeper and more brilliant the colors, the more pleased the udience will be. Poor slides are an offense to any audience. requently it is advisable deliberately to refrain from using ome slides even at the expense of cutting down the lecture and acrificing good talking points. Occasionally a speaker feels e must show a poor slide because it represents a point that he ust get across to the audience. In such cases care should e taken to avoid its being placed immediately after an ex-eptionally good slide. At least a half-dozen of the best pictures ught to be placed at the beginning of the lecture. This serves o catch the eye and the interest of the audience at the outset. f a map is to be shown, it should not be first. So often the nticipation of an audience is dissipated by a lecturer whose rst slide is a map, and who spends eight or ten minutes in ointing out places which are of vital interest to him, but of no mportance to the audience whose main desire is to see the ictures. After a good impression has been created at the tart by a number of attractive slides, thus insuring a sympa-hetic hearing on the part of those present, it is in order to how a map provided this is not kept before the people for an ndue length of time.

5. It is best to have some-one ready to turn the lights on nd off. The lecturer must advise this person beforehand hen he desires them turned out, and give a clue as to when ney are to be turned on. If this is not done, the lecturer will erhaps be disconcerted by having the room plunged in dark-ess as soon as he has been introduced, and perhaps five inutes before he intended. Many of the older buildings are ot equipped with base plugs, and so it is necessary to secure he current for the stereopticon from an ordinary light socket. In such cases it must be ascertained ahead of time that things are so arranged that when the lights are turned out, current is supplying the stereopticon. The operator ready to switch on the stereopticon, with the first slide already in place the moment the lights are lowered, will add to the effectiveness of the lecture.

6. An inexperienced stereopticon lecturer will invariably wait until he has said all he intends to say about a picture before giving the signal for the next. This makes an awkward period of silence between pictures which becomes quite monotonous. But an even more glaring fault of "beginners" and one that is equally monotonous is to begin the remarks about each picture with, "This is a picture of so-and-so." Aim to make the lecture a continuous address — one address illustrated by pictures, rather than a series of pictures, each with its own address attached to it.

Finally, endeavor to have a fitting climax to the whole. Reserve some of the most effective pictures for the close, and have them arranged in such a way that there will be an increasing appeal to them, so that as the first half-dozen pictures made the people feel they were in for an enjoyable lecture, so the last few pictures will send them away with the memory of something that was worth-while.— *The Baptist.*

DECORATED FOR CHEERFULNESS

According to a London paper, an unusual decoration has been awarded to a young Frenchman whose merit lay not in any feat of arms or actual engagement, but in his extraordinary cheerfulness whereby he encouraged his fellow-soldiers. The awful days in the trenches were illuminated by his perpetual smile. The good cheer he radiated was like a sunbeam shot through the darkness. He was, therefore, awarded the military decoration for cheerfulness. Truly the London editor says, "The man who can keep cheerful is doing a splendid work for humanity." This is likewise true of boys and girls who carry with them a spirit of good cheer.—*The Lutheran.*

Church Night

Prayer Meetings **Mid-week Topics**

The Mid-Week Prayer Service

THE REV. JOHN WALTER HOUCK, New York City

"What do you think of the practicability of the nid-week prayer service? Is it worthwhile? Is it lanned or haphazard? Is it helpful or meaning-ess? Some people think that it is easier to ask question than it is to answer one. But we have earned that it is not a simple or easy matter to sk questions about the Relativity Theory of instein, and to ask an intelligent question postu-ates a great deal of knowledge and experience.

Several ministers in my community representing different Protestant denominations set out to letermine the true opinion of their respective ongregations regarding the mid-week prayer meetings. The method of approach agreed upon by these ministers to aid them in ferreting out this information was a simple questionnaire. The ollowing questions were asked:

1. What do you personally think of the mid-week prayer service in your church?
2. How would you change it to make it suit your needs?
3. If you do not want the mid-week prayer service what would you substitute for it?
4. Do you attend the Prayer service? If not, why not? If you do, why do you attend?

Questionnaires do not aim at or find perfection but they are useful in bringing out a cross-section of opinions. Thus, in the questionnaire mentioned above the response was hearty and many interested church members replied. The answers to the questions proposed reveal, in some measure, what church people are thinking today about prayer meetings:

1. Almost all of the answers indicated that very few people attend the mid-week prayer service. In churches of from 600 to 1,000 membership, the attendance was usually around 45.

2. Churches which offered the old type of prayer meeting were found to be in the minority. The majority of churches had turned the mid-week meetings into Bible study classes, a book review hour, a lecture on modern problems, a

movie showing on a modern topic, or a time for social recreation for the young people; in short, "a meeting where one person does all the acting."

3. The majority of people seemed to doubt the validity of a regular weekly prayer service. Younger members said: "Personally, we do not derive any benefit from such a service, but if it helps the older people, why not continue it?" and "While I do not attend the mid-week service myself, I have no doubt that it must be a necessary and useful meeting or else the officials of the church would not spend money for heat and light to keep the church open each Wednesday evening." There were scarcely any answers which revealed much vision or conviction in favor of the old prayer meeting.

4. The substitutes suggested for the mid-week meeting ran the gamut of publicity stunts gleaned from reading the up-to-date periodicals. The answers demonstrated the existence of a decided dissatisfaction with the numerous substitutes now in vogue; namely, moving pictures, hymn singing, lecturing, social hour, etc.

5. Replies were frank and critical, honest and genuine as to their reasons for staying away from the mid-week service. "Prayer," they said, "is a habit of ignorant people. Prayer is a coward's habit. Prayer is a spent force. Why have a meeting that is no longer useful in a modern world? We do not pray before meals any more. We do not pray upon arising or going to bed. Why should we travel to church to do this? The spirit of revolt leaped from these answers, largely from the younger group.

6. Boredom was another reason for the lack of attendance at the mid-week meetings. "The meetings are dead," said several. A few faithful ones wrote: "If I do not attend that means one less, in a meeting that is not popular anyway. So I go because I feel I ought." Distinctly in the minority were those who replied in this vein: "I attend the meeting because I enjoy a few moments of devotion and a place for peace and prayer during a busy week."

7. In answer to the query: "How would you change it to make it suit your needs?" came some ideas which, if adopted, may turn a dead service into a vital service — useful, dynamic, popular. The following replies are given here in greater detail so as to show the fertile ground for such a service if it is nourished properly:

(1) "It seems refreshing to my soul and helpful to my spirit to let my thoughts flow freely from my confused mind as I propose to suggest what I believe my pastor might do with the mid-week meeting. The rush and uncertainty of urban life drains the energy of a man more than he himself realizes. The prayer meeting, could, I think, be made a spiritual breathing space for all who feel the driving force of daily life. It should be inspiring and restful. The time, place and length of meeting are matters for the clergyman, but the need for nourishment of the soul is human and therefore felt by all of us."

(2) "I think the prayer meeting should be built up around human heart hungers, not around Bible teachings. The mid-week service should renew faith. It should refresh and restore nerves, not morals. The 23rd Psalm suggests a wide range of emotions which seem to me particularly fitted to my human needs."

(3) "The old prayer meeting offered a break in the dull life of church members years ago. Today, the mid-week service must be built up around adventure, and romance, and offer a wide scope to our living and thinking."

(4) "I do not know whether you can revive the old prayer service or not. To my mind, it was a meeting for neurotics. I tried to attend and nearly lost my balance of mind and my conviction of faith. I would suggest that the meeting be brightened up a bit by discussing personal and current problems which are occupying our minds."

Even more specific is the following answer:

(5) "The only way to make folks attend prayer meetings is to have discussions on subjects such as sex, business ethics, prohibition, relations with others. Let everybody present be given a chance to express himself or herself: to ask questions, to share experiences and to talk about perplexing problems."

The terms which occurred in these answers reveal how much the human hungers are annoying church members: "Romance of life;" "the feeling of triumph, rather than despair;" "the expectancy rather than the routinal dullness of urban life;" "recapture the spirit of aspiration;" "the desire for nourishing soul food;" these, and many others indicate the trend of the times.

The searching questions of modern life haunt the mind of the minister. How can we nourish modern life? Can we make our mid-week prayer meetings beneficial by helping our members to find more glorious experiences in life? The mid-week prayer service has turned the corner and is now seriously seeking to lay hold on the wisdom of modern life to enable its members to become emotionally enriched. It is a challenge to our minds, our hearts and our hands. If we succeed, it will be a notable achievement.

Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

"CHOOSE YE." 1 Kings 18:20-24, 36-39.

"The moral universe," said Oliver Wendell Holmes, "includes nothing but the exercise of choice; all else is machinery." Those who refuse to choose, falter, drift and very soon morally die. The social function of religion and of education is to enable people to make better choices. The study of the cultures of the world, past and present is to enlarge the possibilities of range of choice, and to make available the information for choosing wisely.

QUAINT

OLD stone churches dot the American countryside, and in many cases remain as picturesque landmarks among the towering buildings of great cities. Their quaintness and charm, aided in good part by their antiquity, create an atmosphere of reverence. Weather-stained walls, ivy clad, leaded windows, creaking stairs to the old belfry, heavy carved panels, and many other evidences of age, while over all the sense of Being. Everything of age adds to the attractiveness save one thing. Nothing will disrupt this picture more quickly than an old organ. A new organ can be so well adapted to this scheme as to become a part. It will add to the atmosphere and the service.

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WEST HAVEN CONNECTICUT

I. *Israel's Choice.*

In the Baal-Jehovah scene, staged on the symbolic altar of Mount Carmel, by Elijah the Tishbite, we have a picturesque dramatization of national choice. The lone prophet of the wilderness, standing for self-restraint, idealism and the supreme importance of spiritual and human values, is on one side. The hundreds of well-fed, royally groomed, suave, urbane, erudite courtiers and the prophets of the realm, standing for the acquisition and production of material goods as life's supreme objective were lined up on the other side. The prophets of Mammon had the first chance. During the entire day they rushed to and fro and punished themselves like Wall Street maniacs, bargain-crazed mobs, tense efficiency engineers and the speeded-up hosts in the sweat-shops. They chattered a jargon as weird as business "code" and as mysterious as shorthand. But the gods of materialistic production brought no warmth to the altar of their hearts; instead they left them such physical and nervous wrecks that they became easy prey for Elijah and his converts. Then in the quiet of the evening, the lone prophet taught in the schools of nature with eyes that could see visions, ears that were attuned to the "still small voice" and lips that spoke with authority and conviction, caused the fire to burn on the altar. Never mind how it happened. Fire is always a mystery, and becomes more rather than less marvelous when it is explained. Wherever the whence or whither of this consuming fire it is less marvelous than those strange fires of motive, zeal and passion which are continually entering into the hearts of men and nations.

II. *The Baal of Business.*

Do we actually believe with the quiet, lonely Jesus that there is a Christian way of life and that it will work? Or are we like the Israelites, trying on the one hand to revere the faith of our fathers and on the other hand to practice the ways of the princes of world-renowned achievement? Is there a fire of divine passion burning on the altar of our nation today? Are the altars of our nation rich-laden with offerings for mankind, bright with a consuming passion for service, for mutual aid and for collective effort to promote human welfare?

Israel's sin is quite common throughout the civilized world today. There are too many people trying to serve Christ and at the same time the Baal and Ashtoreth of business and of commercial life. They try to say that religion has nothing to do with Jehovah. The priests who worship property, production and power are legion and they sit in high places. Many of them claim that the worship and exaltation of the Baal of business need in no way interfere with the worship and supreme exaltation of the charity of Christ. Concerning this Jesus is Himself the best Commentator. In the sermon that still annoys the worshippers of the Baal of business, He said, "No man can serve two masters. Ye cannot serve God and Mammon, therefore seek ye first His kingdom and His righteousness and all these things shall be added unto you."

UNDER THE JUNIPER TREE. 1 Kings 19:9-14.

It is easier to make a fine stand on some great occasion than to keep steady and strong in a long struggle. Elijah found that while he was able to do the former he had to go back to the source of strength to enable him to carry on in the hard, steady grind.

It seems strange to see the brave Elijah come down from his victorious battle with the priests of Baal on Mount Carmel and in the very hour of his triumph, fleeing before the threat of a Jezebel and the prospect of a long drawn out struggle. Here was a great man, splendid in faith and achievement today, and tomorrow despondent, and apparently failing.

I. *In Flight.*

Many great men and women have gone from their greatest triumph into discouragement and despair. The sense of victory and failure alternate so frequently in all our experiences, that it is comforting to remember that this is not a weakness peculiar to our own selves, or an occasion for deep despair. When Elijah seemed down and out, and lay under the juniper tree in despondence it is interesting to note how unexpected ministries combined to restore his strength and his spirits. Some kindly words and sympathy, a little needed food and a good night's sleep often work wonders in restoring our failing spirits. Things generally look better after we have had a good rest and are able to see life in perspective once more.

II. *Taking Ourselves Too Seriously.*

Evidently Elijah's tendency on this occasion, as it is often ours, was to take himself too seriously. He was for the most part an individualist. He had lived a good deal alone; he had been accustomed to acting single-handed. Naturally he had come to see things mostly in terms of his own life and to imagine that he was the only one who was fighting this battle, that no one else had to struggle as he had, that he was entirely unappreciated, and that they were about to suffer a great loss in the taking away of his life. In fact he was making quite a martyr of himself. All the while he had to learn that there were thousands just as zealous for Jehovah as he, that many others in their own way and place were struggling in the same cause, and that his loneliness was largely his own fault. It is never good to pity ourselves over-much or to imagine that no one else has ever been through what we have to bear. We need at such times to think of others to get back into contact with others, to shake hands and rub shoulders with team-mates in the common struggle of life.

III. *The Still Small Voice.*

That was what Elijah had to learn and that is just about what his experience in the cave told him. Why did he flee before Jezebel's threat? He looked so brave and confident there at Mount Carmel. It seemed as if he was ready for any situation that might arise.

Here in the solitude of the mountain he dis-

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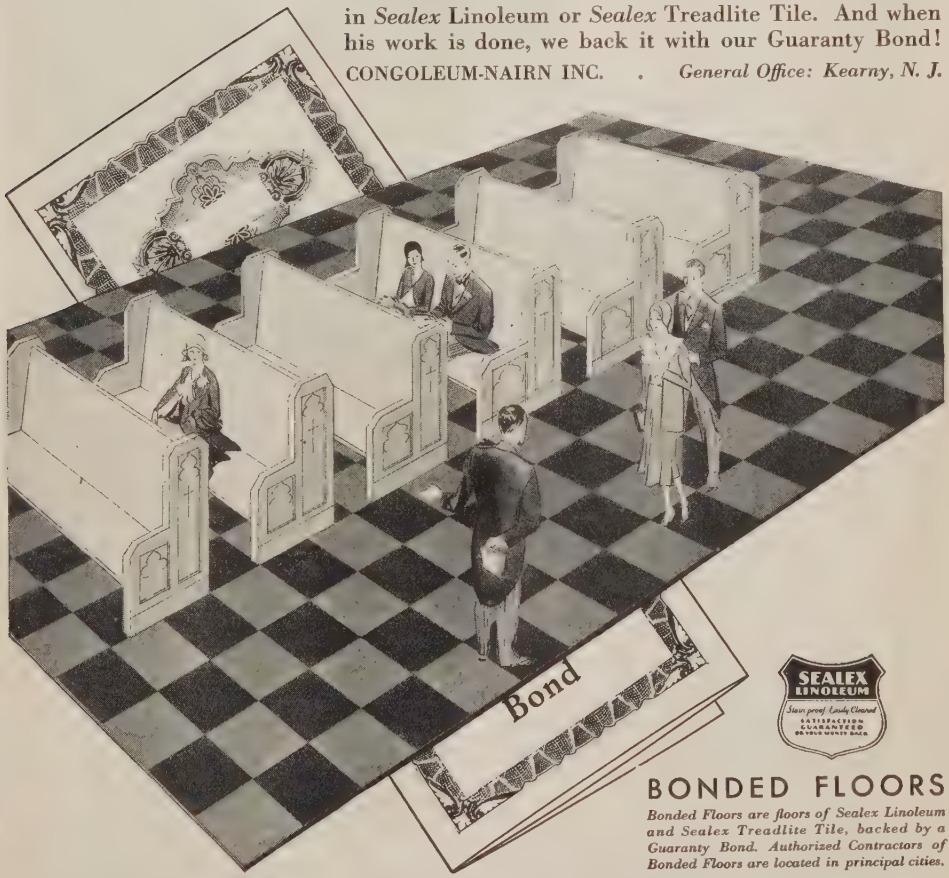

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covered that the strength that carries one steadily forward through the struggles of life, is quiet reliance upon God, the inner communion that feeds and nourishes one's courage and capacity to do and to endure. Boldness, self-confidence, spectacular daring — these are effects, not causes, and they soon lose their effectiveness if the source of their strength is not cultivated in constant communion with God.

* * *

REBUKE OF GREED. Acts 8:14-24.

It was necessary that the spiritual idealism of our Christian faith should thus early meet and rout the spirit of greed. Jesus had been betrayed for "pieces of silver" by Judas Iscariot; and there persisted the possibility that the like betrayal should continue and have frequent manifestations by the careless or wicked of all periods. The first persecutions of the Christian church were to grow out of the lust for wealth and Paul and Silas were to be cast into prison for healing the girl and so angering her masters, who saw that "the hope of their gains was gone."

I. *Personal Appeal.*

The second persecution was to come from the same evil lust, and Demetrius the silversmith, was to say, "Sirs, ye know that by this craft we have our wealth." But both these yieldings to the spirit of greed were to come from those who were not related to the disciples. In our lesson we see Peter rebuking greed as it seeks to make a personal appeal to himself, doubtless with the idea on the part of Simon Magnus that what he had bought he could likewise sell at prices of usury! It was the distinct effort to make lower merchandise of the kingdom of God; and we may well be glad that in this case, Peter did not become a Judas.

II. *Simon Believed.*

Simon was a baptized believer. He was one of those who had been gathered in when Philip came down from Samaria "preaching good tidings concerning the kingdom of God." He travelled about for a time with Phillip and saw signs and miracles that caused him amazement. He himself had gained a great following among the people because of his personal claims and of his sorceries. Nor do we need to think that his conversion was an utterly insincere thing and that he came into his profession "for revenue only." Having been a trickster himself, he doubtless quickly perceived the genuineness of what the disciples were doing. Naturally he would prefer to do real wonders rather than counterfeit wonders. He would feel cleaner and more comfortable; and he would enlarge his power of giving the people a true chance to say, "This man is that power of God which is called great." Thus his past began to fight with his present very much as the appetite of the drunkard often comes back even after he has staggered toward the Saviour.

III. *The Rebuke.*

Simon was rebuked because he "thought to obtain the gift of God with money." He wanted to purchase with a crude payment what could be obtained only with the inner price. Let us not think of him as a lonely character; truly he has many partners. Often in our day, the men "who pay the bills" ask that apolstolic power and influence shall be given for their benefit. The gift of the holy spirit must be ever the gift of truth. If the modern apostles of Christ shall heed the demand of any man of wealth and shall side with him in the bargains of injustice and greed, the gift of God is sold to the bribers. If the modern apostles of Christ shall keep silent in a day of profiteering, when either capitalism or unionism shall attempt to force prices to the height or depth of greed, the gift of God is once more sold to bribers. The only way to save Simon Magnus is for Simon Peter to save himself! "Thy silver perish with thee!" under the force of Peter's frank utterance Simon Magnus was led to say, as will the modern Simons —"Pray ye for me to the Lord."

* * *

THE ENLARGED VISION. Acts 10:34-48.

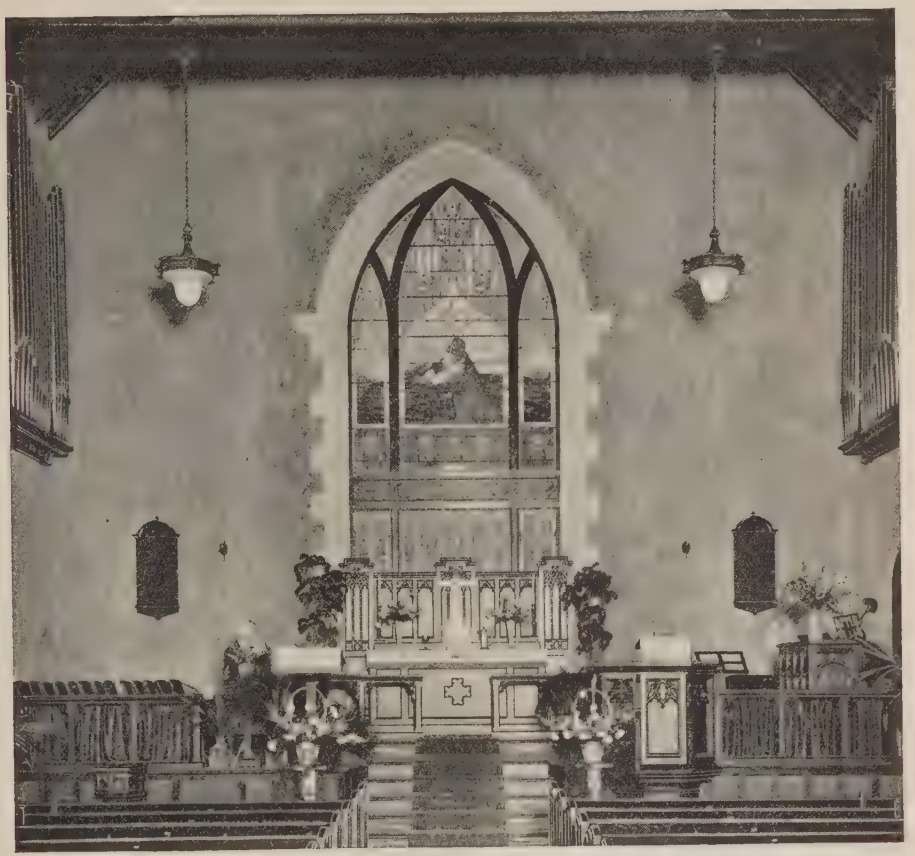
It is strange that a people who themselves indulge in occasional race riots should have difficulty in understanding the narrowness of Peter. Surely if any race had won the right to exclusiveness and to a claim to special privilege it was the race to which Peter belonged. Why is a religious race riot, based upon a like doctrine of "divine right?" Why do we need to puzzle ourselves over the statement of the woman at the well —"The Jews have no dealings with the Samaritans" as long as the coming of Jews into our own neighborhood has the strange effect of lowering the price of land and of rents? Verily Peter is by no means the only person who has had need of a housetop vision.

I. *Two Visions.*

There were two visions in the case — one coming to Cornelius, and the other to Peter. Sometimes we have been perplexed when some eager person came to us, claiming to have a vision from the Lord, when indeed we have had no corresponding vision. It was not thus with Cornelius and Peter. This visions strangely corresponded. Parts of great machines are often made hundreds of miles apart from each other; yet when they are "assembled" it is found that piece fits into piece perfectly. This is because there has been a common planner. Such things do not occur by accident.

Phillips Brooks has a wonderful sermon called "Visions and Tasks," based on the words, "While Peter thought on the vision, the spirit said unto him, Behold three men seek thee." These men were the link between Peter and Cornelius, and they were likewise the link between Peter and his vision. It was necessary that the truth that Peter had learned in the dramatic parable should pass from the housetop to the street. Precisely here lies the difficulty with many a vision; it remains in the abstract as an unworked ideal.

But now, ere the warmth of the vision passes, Peter is to have his chance to put it into concrete practice. The three men are at the gate. Even as the street and the beasts that it held were God's revelation to His disciple, so these three men were



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his added messengers calling Peter and the new found truth down to the streets of life.

II. *The Meaning.*

The meaning is that a vision is never complete until it becomes service. The woman of Samaria is the Saviour's chance to show in reality that God is the God of the Samaritans and of all peoples. Cornelius is Peter's chance to show that the vision of the housetop is real. We come out of the clearness of any vision only when the spirit tells us of the men that wait for us at the gate of practice. Let us gratefully remember that on that good day it was decided that the gospel should reach our shores. Had the narrow idea won, we of the western world and the Gentile races would have been left beyond the borders of the faith. The meaning of the doctrine is still needed. The Armenians and Turks, the Russian and the Jews, the whites and the blacks or the whites and the yellows are not ready to live at peace in the world until all come into baptism of the one spirit. Among many needs of the modern world one of the greatest is, that it shall travel with Peter to the housetop to catch the lesson that since God is no partial respector of persons, we are to be his faithful followers in that form of universal love.

Book Reviews

REV. I. J. SWANSON, D.D.

The Autobiography of God, by Earnest R. Trttner. 312 pp. Scribners. $2.50. This interpretation of God is mediated through a daring literary device, in which God is represented as narrating his own biography and commenting on the development of the God-idea in Holy Scripture, as expounded by various writers; and commenting also on the earliest ideas about spirit life, animism, anthropomorphic conceptions of Deity, and comparative religion. The use of such a device is daring and not easily defensible, if indeed it can be defended at all. It would have been more reverent, and more effective, we think, for the author to have given his interpretation of the meaning of God in a direct way, covering all the data he here uses. The book, however, is a brilliant piece of interpretation of the ever-widening conception of God through history and in our own day. Many readers of the volume will differ at various points from Dr. Trattner's conclusions, since he represents the advanced school of Biblical criticism. On the other hand, modernists will find the book a satisfactory, as well as an able, interpretation of the nature and development of the God-idea, both within and without the Bible. He believes wholeheartedly in the evolutionary process in the material universe, in creation, in man, and in the Bible. He describes the origin and growth of the God-idea in general, from animistic ideas, idol worship, up to the teaching found in the Holy Books; its influence in abolishing slavery, and putting an end to the claim of the divine right of kings, ending persecution, etc.; and upon such theological beliefs as original sin, predestination, damnation, the trinity, incarnation, heaven and hell, etc. He holds that the Kingdom of God, embodying the idea of social progress, postulates a world favorable to its realization.

The Supreme Book of Mankind, The Origin ann Influence of the English Bible, by James G. K. McClure, D.D., LL.D. 227 pp. Scribners. $1.75. The Bross Lectures for 1929. This is the story of the influence of the Bible upon the English speaking world, beginning with the landing in 597 A.D. on the island of Thanet, off the coast of Kent, of a party of Benedictine monks whose mission was to Christianize England. This party brought nine books with them, six of which were either copies, in whole or in part, of the Holy Scripture. One of the books was an exposition of the Gospels and the Epistles, and the other two related the lives of the Apostles and the Martyrs. From this introduction of the Bible to the English people, Dr. McClure recounts the story of its influence upon them, in an interesting, picturesque and thrilling way. He shows the effect of the Bible in the conversion of the English; its influence upon education in the English-speaking world; its great place in their literature; in the missions carried on by the English-speaking world, and the effect produced by the Bible in the general life of this race. This book strengthens faith in the power of the Bible to civilize and spiritualize the world.

Miscellaneous Notes on Old Testament Topics, by Barnard C. Taylor, D.D. 100 pp. Judson. $1.25. The author is Prof. of O.T. Literature in the Eastern Theological Seminary. This book treats of 72 miscellaneous O.T. topics; on the Kingdom of God in the O.T. and N.T.; and adds homiletical suggestions on certain passages from Jeremiah, the Minor Prophets, and the Psalms. Among the miscellaneous notes, we find discussions of the historicity of the early accounts of the Bible; the relation of the Biblical and the Babylonian accounts; the antiquity of writing and of man; the "day" of creation; extent of the Deluge; date and authorship of the Pentateuch; the theophanies; didactic purpose of punishment; tithing by the Israelites; and the significance of the Sabbath. The book is able and faith-building. Dr. Taylor is a conservative. He is thoroughly informed on the liberal and radical points of view on the O.T.

The Atonement and the Social Process, by Shailer Mathews, Dean of the Divinity School, University of Chicago. 212 pp. Macmillan. $2.00. The author regards the doctrines of Christianity, with "the possible exception of consubstantiability" as not metaphysical, but as "patterns derived from that total social life with which it is the business of the church historian to become acquainted." The social forces in the midst of which the churches lived shaped the doctrinal "patterns," he says. Pursuing this line of investigation, he discusses the death of Christ as interpreted in the Messianic pattern; the pattern of sacrifice, acquittal, sonship, Western Christianity, Feudalism, and Monarchy; modifications of the political pattern; and the functional values of the doctrines of the Atonement. He recognizes the unique function and influence of the Death of Christ in the Christian life of past generations and in that of today; and finds its pattern in the new interpretation of the cosmic process, in the relation of organism to environment and of the individual to society. The whole explanation and effect of the Atonement is far beyond Dr. Matthews' interpretation of it. However, he describes new aspects of it which challenge our thought and open up new areas of its influence in a way which captivates and inspires the heart.

PERMANENT DISABILITY

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Revitalizing Religion, by Albert Edward Day, D.D. 132 pp. Abingdon. $1.25. Dr. Day has put a lot of intelligent, fundamental (not fundamentalist) and genuinely Christian thinking into this volume. God to him is the ultimate and supreme Reality, personal, transcendent and immanent, a God "of whom we have real experience and therefore knowledge." The author knows the thinking of modern non-theistic philosophers and scientists, who empty the august term "God" of its Christian content, and are thereby doing much harm. He shows how such a conception of God as he advocates, theistic, personal, the Supreme Reality, will revitalize and make effective the Christian ideas of Christ, the Holy Spirit, salvation, repentance, faith, intercommunication between man and God, ethics, the church, and immortality. Popular in form, clear and strong in its thought, awake to the nature and challenge of humanistic and other non-theistic teaching, and loyal to the message of Jesus, this book will "revitalize the religion" of every one who reads it with attention.

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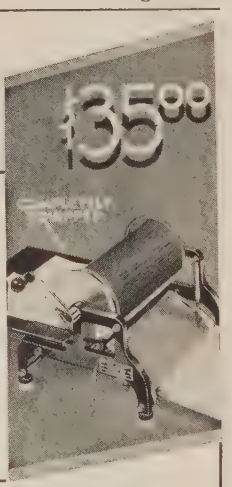

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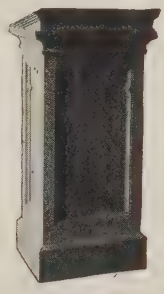

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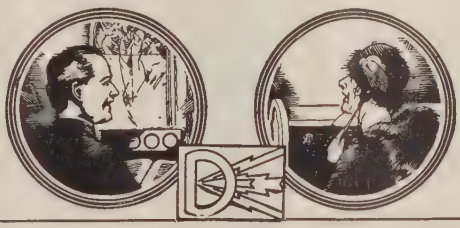

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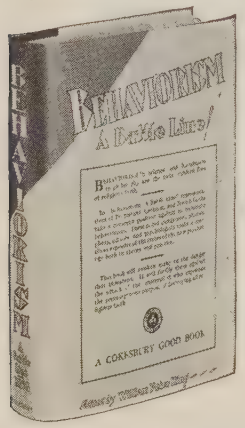

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A History of Some Scientific Blunders, by George McCready Price. 138 pp. Revell. $1.25. Not an attack on science in general, nor on scientists, but a clever demonstration of the fallibility of certain scientists; and a record of the passing vogue of many scientific hypotheses, particularly of Darwinian evolutionary theories. He shows the changes which that hypothesis has undergone in recent years. He argues that there is a possibility of the entire collapse of the theory of organic evolution. He takes a good many "cracks" at other scientific blunders of the past. This is entertaining and instructive reading. It is the theologians turn, now and then, to expose the dogmatism and blunders of some scientists: this is a case in point. At the same time, Prof. Price would be the first to admit "the solid achievements of science today."

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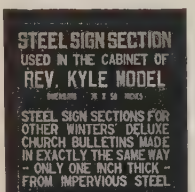

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Mahatma Gandhi's Ideas, Including Selections from his Writings. 382 pp. Macmillan. $3.00. The author is a close friend and a devoted admirer of Gandhi. Both in Natal and in India, Mr. Andrews has had the privilege of Gandhi's friendship and companionship. Naturally, therefore, Mr. Andrew's picture of the great Indian reformer must be evaluated in the light of that friendship. Andrews is a missionary of thirty years' experience in India. He is steeped in Hindu lore. Gandhi is not a Christian, unless his acceptance of the Sermon on the Mount entitles him to be considered a Christian believer. He does not, by the way, call himself a Christian. He is a great idealist, a great leader and patriot, and a great force for good in India. The author describes Gandhi's religious environment, gives the history of his life; and brings up, nearly to date, his efforts to free India from British control. The selections given from Gandhi's writings introduce Westerners to a type of Oriental thought which will seem strange to them and not easily sympathized with. Gandhi's ideas of political economy are belated; his idealism is far from the practicable; and his methods for ending British rule seems futile. Nevertheless he is one of the world's great moral leaders and idealists.

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Bible Teachers: President John McNaugher (Aug. 15-19), Herbert Bieber (Aug. 20-24), George L. Robinson (Aug. 15-19), Newton L. Riddle (Aug. 20-24).

Missionaries, Rescue Mission Men, and Evangelists.

Homer Rodeheaver in charge of the music. The *"Messiah"* the second Saturday night. For detailed program write Dr. W. E. Biederwolf, Director.

BAPTIST CONVENTION 1930

The Northern Baptist Convention will hold its Twenty-third Annual Meeting in Cleveland, Ohio, beginning on Wednesday, May 28 and continuing through Monday, June 2.

With the Convention are affiliated five "Cooperating Organizations"—the American Baptist Foreign Mission Society, the Woman's American Baptist Foreign Mission Society, the American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society and the American Baptist Publication Society; two Boards, the Board of Education and the Ministers and Missionaries Benefit Board; and thirty-six State Conventions, extending from Maine to California.

Against the background of Pentecost, the keynote of the Convention will be, "After Nineteen Hundred Years."

The addresses and conferences will center about: "The Gospel and World Needs," "The Gospel and World Perils," "The Gospel and World Readiness," "The Gospel and World," "The Gospel and World Youth."

Every morning at nine o'clock there will be twelve simultaneous prayer meetings followed by the same number of conferences on various aspects of the service to the Kingdom.

Special features will include a great choir of three thousand which will participate in the program of Friday and cooperate in the pageant to be presented on Saturday, in which more than twelve hundred participants will depict the great episodes in the development of Christianity. Plans are being made for an attendance of five thousand at the Convention banquet to be held on Saturday, at which the speaker will be Mrs. Mabel W. Willebrant. The Cleveland Committee announces that the principal addresses will be broadcasted over a national hook-up. All sessions will be held in the Cleveland Auditorium. The President of the Convention is Dr. Alton L. Miller, 16 Medford Street, Boston. The Corresponding Secretary is Rev. Maurice A. Levy, 88 South Street, Pittsfield, Mass.

WESLEY TEMPLE IN MINNEAPOLIS

Announcement was made in the March issue of *The Expositor* of a building project proposed for the Columbus, Ohio, area by leaders of Methodism. The cut here shown is of the New Wesley Temple Building, located in the path of present trend of business development in Minneapolis, just across the street from the new four million dollar Municipal Auditorium.

Wesley Church stands next to Wesley Temple, and is probably a quarter century old. It is connected directly with the Temple, so the big gymnasium, the swimming pool and auditorium form a part of Wesley Church. Dr. George Mecklenberg is the energetic pastor of this progressive church organization. His Sunday morning audiences now run about 1200; the evening audiences are beyond the capacity of the church. Dr. Mecklenberg tells us that a careful canvas of the territory surrounding the church indicates 7000 people within the radius of the normal influence

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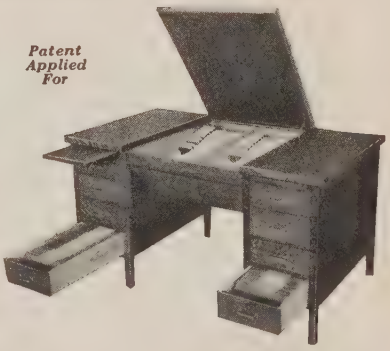

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of Wesley Church who are not connected with any church.

Wesley Temple is designed as a Community Center and income producing project, and we now find the new home of The Ministers' Casualty Union on the tenth floor of this imposing building. Dr. Mecklenberg, Dr. Harmon, Mr. Hobart and Mr. Calderwood extend to you an urgent invitation to make Wesley Temple your headquarters while visiting Minneapolis.

Pastors and Building Committees with a Church Lighting Problem are invited to send for a new ***Beardslee*** folder, just published—containing practical, helpful suggestions on such a highly technical and complex subject as appropriate Church Lighting.

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FREE DIRECTORY OF 16 MM FILM SOURCES

Readers of *The Expositor* write us continually for sources for acceptable films and since the adoption of the 16 mm film as the international non-theatrical standard, there has existed a dire need for a comprehensive listing of some kind containing all sources of 16 mm films.

The Victor Animatograph Company announces the first listing of 16 mm sources in handy pocket-size edition.

The Victor Animatograph Company announces that no charge has been made for the listings, and distribution is free to owners and prospective owners of 16 mm equipments. The information contained in the directory should prove strictly impartial as the Victor organization does not produce or distribute films of any kind, and is not financially interested in any producing or distributing companies.

This is a directory of *sources* and not of subjects. As each source, however, does not supply all the various types of subjects, a tabular style of listing has been employed which shows at a glance the kinds of films that are available through any given source. Films are listed as being appropriate for school use, church use, professional use and for entertainment purposes. The listing also shows whether films supplied by a given source are sold, rented or loaned free.

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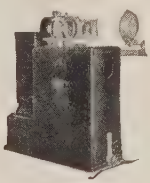

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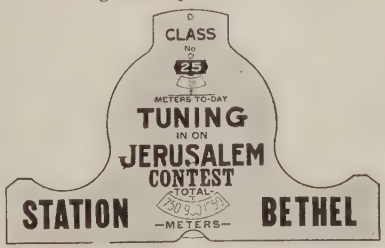

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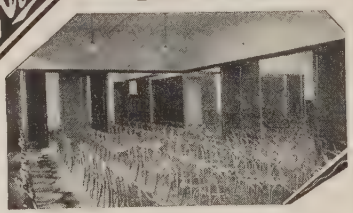

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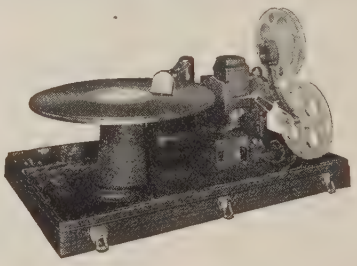
The directory will be kept constantly up to date, and revised editions will be issued as often as necessary. Copies of the revised editions will be sent only to those requesting that their names be kept permanently on the Directory mailing list. *The Expositor* will aid readers in getting their names on the mailing list, if requested to do so.

16 MM CINETONE

The Cinetone, announced recently is a combined unit of 16 mm. projector and 16–33⅓ R.P.M. phonograph record turn table. Synchronous motor operates both projector and turn-table simultaneously. It is claimed there is no chance for imperfect synchronization. Both projector and turn-table operate at a fixed speed. The Cinetone is one integral unit. The amplifier



is announced of latest design and the illumination is accomplished through the use of a 20-volt, 250-watt lamp, control of volume is assured.

Educational leaders who use films may be interested in investigating the Cinetone.

PENTECOSTAL PRAYER

The $200 prize of the *Christian Herald* was awarded to Mrs. Gertrude Robinson, Circleville, Ohio, for the best original Hymn on Pentecost. There were 1600 entries. The Hymn follows:

Humbly and fervently, bow we before Thee,
God of Humanity; great is Thy care.
All whom Thy Spirit guides, truly adore Thee;
Hear Thou and answer our Pentecost prayer.

Come as a sacred wind, mighty and rushing
Into our hearts; for we dream of release.
Come, O, Thou Holy Ghost, blessing and hushing
All of our spirits in infinite peace.

Pour out Thy Spirit! God, give us Thy vision
Righteousness spread abroad, through all the earth!
Lift our souls unto Thee; seal our decision;
We would but further Thy Spirit's re-birth.

Then shall we steadfastly walk with Thee, breaking
Bread of Thy holy love, shared with all men;
Praying that from its night Earth may be waking;
Pentecost Spirit, Oh, come Thou again!

NAZARENE CONFERENCE

The Pittsburgh District Assembly of the Church of the Nazarene convened at the First Church in Cleveland, April 30 to May 4. A gain of 800 members was recorded, with corresponding gain in school enrollment and young peoples' societies. Fifteen churches reported the need of new build-

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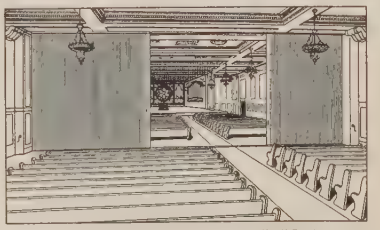

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ings, and 12 new churches were organized in the past year. The district reports an increase of 550% in the past 11 years. Twelve new preachers were licensed. Rev. L. W. Collar is pastor of First Church, Cleveland, host to the conference.

Pentecostal Prisms

(*Continued from page 1110*)

of the Church in contrast to the half year of the Lord. The season seems to have originated in cycles centering about Saints' days, such as St. Peter and St. Paul's Day, June 29th; St. Laurentius' Day, August 10th; St. Michael's Day, September 29th. Whether as a whole Trinity season will lend itself to a schematic treatment is a matter of disagreement but the effort will be made to follow such a line of development when possible without forcing. "Now with the Church established, much as we begin our Lord's Day worship, we enter the period of doctrinal foundation and instruction." "The period before us is that of faith revealed in all its fundamentals; a living, working, loving faith; a period pre-eminently practical in application." As a foundation for the Christian life emphasis is laid upon Love. 1. Love is essentially a divine quality and binds men with God (vss. 12, 13, 16); 2. Love may be so perfect that it contains no element of fear and only a complete confidence (vss. 17, 18); 3. Love is a spiritual implantation made possible through the divine sowing (vs. 19); 4. Love is both Godward and manward, the latter completing the former (vss. 20, 21). Why Love — because God is love, because love unites us with God, because love inspires confidence and dispels fear, because love for a brother is means of showing love for God, because love is a mandate of the Kingdom. Again, the example of love, the fruits of love, the foundation of love, the proof of love. How many liars are there in my church?

Gospel. Luke 16:19-31. Having joyously learned on Trinity Sunday that our salvation is possible, let us make our calling and election sure by redeeming the time because the days are evil as "our fate in eternity will depend upon our use of the day of grace and the means of grace." The first cycle of the season treats of the calling into the Kingdom or the Gathering of the Church. The Call of God is not to be Despised — in the day of grace (vss. 19-28), in the means of grace (vss. 29-31). Indifference to the Divine Call results from absorption in the life of the world, disparages the power of the sufficient Word, ends in eternal damnation. A strange sight — A rich man in Hell. 1. "It is appointed unto man once to die"— two pictures (Dives and Lazarus), an humble request, death plays no favorites. 2. "After that the judgment"— two pictures, an humble request (by Dives), God plays no favorites. The importance of the right use of life and the right use of prayer. In the Hereafter there is continuousness, consciousness, conscience, communion. How can I go to Hell — easily, by being indifferent, worldly, selfish. How can I go to Heaven — easily, by being humble, repentant (vs. 30), believing. The highest values in life are not found in affluence, pleasure, position, but in godliness, service, good conscience. Incidentally the text furnishes a splendid illustration of a loveless life for the epistle lesson of the Day.

Second Sunday After Trinity. June Twenty-Ninth.

Epistle. 1 John 3:13-18. The theme of love is again presented but whereas last Sunday's thought was focused upon the debt of love to God, today it is pointed particularly to the brethren. The key to the passage is found in the 18th vs. Love that is real and genuine must expect the hatred of the world, must itself be without hatred or dissimilation, must be sacri-

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CORRECTION: *The address in last month's ad was incomplete.*

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This book may be ordered through your own bookstore or church supply house.

ficial, must be beneficent. Evidently love is not simply an attitude but a practice. Incidentally the hatred of the world is more likely to be subtle in its forms than open, ever seeking to impair faith, loyalty and love by ridicule, misrepresentation and intimidation. Is there anything of which one can be positive? Yes, two things we know (Goodspeed) — the certainty of our salvation attested in our sincere love for the brethren; and the meaning of love so exemplified in the vicarious sacrifice of our Lord.

Gospel. Luke 14:16-24. This lesson in sequence with the former teaches the *universality* of the Call into the Kingdom. A *Great Feast* — the Gospel, Salvation, the ordinances of the church with Word and Sacrament — rich in its provision, expensive in its preparation, sizable in its magnitude. But the emphasis is upon the *Gracious Invitation*, which, lacking in sense of importance, appreciation and hunger, is first trifled with and finally rejected by men with a divided heart, overcome at last by the anxieties of wealth, the pressure of business, the satisfaction of pleasures. Yet love is not dead though trampled underfoot and within the city (Jewry) and without (Gentile) the invitation is joyfully received and accepted by those who have a felt need. Excuses frequent and futile lead to exclusion total and final. Can the Church say, "Sir, it is done?" A religious survey — what has been done, what is being done, what is to be done? The pericope discloses God's earnest desire to have all men to be saved, which is comforting; but it also discloses that not all men want to be saved, which is alarming. In which class am I, saved or unsaved?

"My table was spread with food and wine,
And set with silver and linen fine," etc.
— *Carolena Nolde.*

The Volunteer Choir

(*Continued from page 1070*)

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Can Church Save World

(*Continued from page 1066*)

But, while this is happily granted, it must also be added that the church has often hindered the very cause for which it exists. Eager to succeed, too often the church has adopted the mechanical methods of business or of trade, and as a result the very purpose for which it exists has been defeated. Ecclesiastical success and Christian salvation are not synonymous.

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Then, churches have divided on ritual, dogma, form of government. None of these is Christianity. Christianity is a life. It is an inner experience which manifests itself outwardly in all forms of life. When churches place secondary matters above the one thing of supreme importance they unfit themselves to save the world. They lose the experience of salvation itself. Whatever else we may believe, with this all serious thinking Christians will agree: life is that which is most vital; and the character of Jesus Christ alone gives life its meaning and worth. To know this meaning and have this value is salvation. To experience this in a world-wide manner would "save society," and give every personality a chance to come to its highest development.

Whatever may be termed the problems of society demand the response of all Christians. To respond to these wisely, adequately, will necessitate Christians everywhere making all kinds of adjustments, and even all kinds of sacrifices, both personally and ecclesiastically. But those who have experienced such a quality of life that they realize its inestimable value will with joy do at least two things. They will meet every issue and every problem uncompromisingly. Wherever it is necessary in both their individual and in their church life they will manifest the sacrificial spirit of Christ. Thus undoubtedly will be evidenced the truthfulness of Jesus' teaching as it is applied to organizations when he said, "He that loseth his life for my sake shall find it." As he gave up his life in order to save other lives, so many individuals and many churches now may find some such sacrifice necessary if the church saves the world.

What the Readers Say

Dear Mr Ramsey:

My copy of the Annual came to hand safely yesterday. I was so enraptured with it that I felt I must send off at once the inclosed check.

Limitation of expression hampers me from saying all that I would like to say in praise of this latest production. No man in the ministry need fail with such a guide. In fact, if all of us are not better planners of services, better preachers, better pray-ers, and better pastors by the proper use of the Annual, then the editor of *The Expositor* will not be to blame.

I am glad to note such helpful additional material this year in the shape of Endeavor and Young Peoples' topics with a useful Bibliography accompanying.

What a library in itself will ten uniform, bigger and better volumes of the Annual make when you have produced that number! A book-shelf to be proud of in any preacher's collection.

I want to make one suggestion for a future volume, as I close. Some year, give us a series of sermons covering a single book of the Bible, if you think well of the idea.

Yours very gratefully and with every good wish. *Rev. John L. Foreman, 178 East Elmwood Avenue, Sharon Hill, Pa.*

Gentlemen:

I feel deeply grateful to you for sending copies of *The Expositor* and the Annual for 1930. They are of superlative value in either case.

Cordially yours, *Charles A. Baurier, 298 Bryant, Buffalo, New York.*

Dear Mr. Ramsey:
Replying to your card of the 24th instant, *The Expositor* and Minister's Annual came soon after I made inquiry. The Annual is all and more than I expected—as for *The Expositor*, it is as good as the best and growing better.
Sincerely yours, *Rev. C. H. Palmer, Usquepaugh, R. I.*

Dear Sir:
You have certainly made a great improvement in what was, before, a great magazine. Sincerely yours, *Rev. A. L. Brown, Benson, N. C.*

My dear Sir:
The Expositor was a Christmas present to me over two years ago. I have read it continuously until now, and could hardly face the future work without its help and inspiration. The Annual was received and it too is well worth many times its cost. After things get going here I may send a paragraph concerning our work and plans that might be of general inters, if you wish.
Best wishes for a great year for *The Expositor*, that we all might be better able to do our several tasks. I am sincerely, *Tunis S. Cordill, Jr., 201 West Second Street, San Dimas, Calif.*

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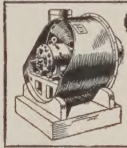

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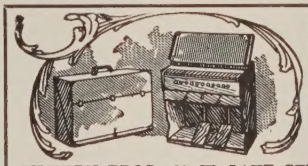

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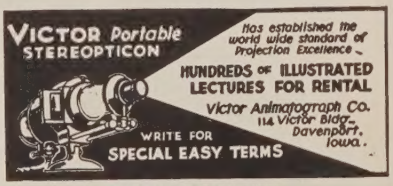

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